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THE HARVARD ORIENTAL SERIES  
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# HARVARD ORIENTAL SERIES

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WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

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THE  
PANCHATANTRA-TEXT  
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

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PROFESSOR AM KOENIGLICHEN REAL-GYMNASIUM, DOEBELN, SAXONY



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1912

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TO THE MEMORY  
OF  
RICHARD PISCHEL



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## PREFACE

**Delayed appearance of the volume.**—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

**Distribution of the material originally intended for this volume.**—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

**Designations of the MSS. in the list of variants.**—In the 'List of Variants', the designations of all the manuscripts (*sigla codicum*) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

**The list of variants refers directly to the manuscripts themselves.**—The occasional quotations from the Berlin manuscript K (see below, p. 15, 25<sup>2</sup>) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

**The numbering of the single tales in volume xi.**—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS. of the bh-class have no story-numbers; the numbering contained in the MSS.

of the  $\Psi$ -class and in the fifth tantra of Bh are given in the ‘variants’. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I, xv of our edition, e.g., is numbered as xxi in the MSS. of the  $\Psi$ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as i in the  $\Psi$ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

**Editor's non-acceptance of corrections of real errors.**—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुशर्मणापि, which one of these scholars proposed instead of विष्णुशर्मपि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Pūrṇabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jivānanda Vidyāsāgara (V, 60), and Kāśināth Pāṇḍuraṅg Parab (V, 58) मित्रोक्तं instead of मित्राणं, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrṇabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhaṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the *textus simplicior*. I found it in a metrically correct form in Parab's Subhāshita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jīvānanda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakaśresthikathānaka; see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitṛa (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources; see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Bühler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

**Pūrṇabhadra's attitude towards his sources.**—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nītiśāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jainas as well as by Brāhmaṇas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says :

स्तां वचः कृचन यत्समयोपयोगि  
प्रोक्तं समस्तविदुषां तददूषणीयम् ।  
सोमस्य मन्त्रथविलासविशेषकस्य  
किं नाम लाञ्छनमृगः कुरुते न लक्ष्मीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

**Acknowledgement of obligations.**—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Müntzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the Pañcatantra MSS. preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS. bh PBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12 f.), of the Ulwar MS., and of the MS. preserved in the Raghunāth Temple Library (cp. p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūrṇabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the Pañcatantra MSS. of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS. BCDEF which were not in my hands, when I needed them for this single passage; see below, p. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Sāstravīśaradajainācārya Munirāj Shri Dharmavijaya Sūri, the founder of Shri Yaśovijayajainapāṭhaśālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the Pañcatantra Literature (*Arbeiten zur Geschichte und Kritik des Pañcatantra*). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled 'Pantschatantra', and since so eminent an authority in that same

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field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman; for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sächsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doeblin most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xi. and xii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr. J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part; and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

*Grossbauchlitz bei Doeblin, Saxony,*  
*December 10, 1911.*



## KEY TO TABLES I AND II OF VOLUME XI

**Specimens of the MSS.  $\Psi$  and bh in facsimile.**—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Pūrṇabhadra's text, are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS.  $\Psi$  and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old akṣara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

**Facsimile No. 1** shows a verso-page of  $\Psi$ , corresponding to the passage beginning *svayūthāntikam* (169, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots: one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin; and one just opposite to it in the left margin.

**Facsimile No. 2** shows a recto-page of  $\Psi$ , corresponding to the passage *gatam vyādhām* to *kṛtāḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

**Facsimile No. 7** shows a verso-page of MS. bh, corresponding to our text 125, 11 *rthāni* to 125, 29 *samāptam cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

**The Jain diagram** for the sacred word *arham* appears in  $\Psi$ , see No. 2, 7 e.—**Anusvāra** appears at the end of the line in  $\Psi$ , see No. 2, 12 g. Cp. Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in  $\Psi$ , No. 8, 6 g and 7 g. Variants thereof in  $\Psi$ , No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of  $\Psi$  and bh, the words *uktam ca*, *api ca*, the ends of the single pādas, and other important places are coloured with red.

**Akṣara-forms of the MSS.  $\Psi$  and bh.**—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for  $\Psi$  are on the left; those for bh are on the right.

Aksara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
Initial <i>i</i> :	No. 1, 2 i k; 7 e; 8 n; 14 r.	No instance.
Post-consonantal <i>e</i> :	No. 1, 2 b <i>dhe</i> ; 2 m, 5 r <i>ye</i> ; 2 u śe; 3 y <i>le</i> ; 5 d <i>kle</i> ; 5 m <i>sthe</i> .	No. 7, 1 middle <i>tye</i> ; 1 first quarter <i>ye</i> ; 1 third quarter śe; 1 fourth quarter <i>te, ke</i> ; 2 first quarter śre, &c.
Post-consonantal <i>ai</i> :	No. 1, 4 bg <i>rai</i> ; 6 u, 12 t <i>dai</i> ; 14 c <i>tai</i> ; 10 a <i>smai</i> ; 14 e <i>thai</i> .	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>kayai</i> ; 10 third quarter <i>dai</i> .
Post-consonantal <i>o</i> :	No. 1, 1 m <i>ddho</i> ; 2 g <i>yo</i> ; 3 f <i>tro</i> ; 31 śto; 3 n <i>to</i> ; 3 s <i>go</i> ; 3 v <i>bho</i> .	No. 7, 1 fourth quarter <i>no</i> ; 2 first quarter <i>yo</i> ; 3 second quarter <i>ryo, dyo, to</i> ; fourth quarter <i>vyo, dyo</i> .
Post-consonantal <i>au</i> :	No. 1, 1 q <i>mau</i> ; 3 q, 8 b <i>dau</i> ; 6 z <i>sau</i> .	No instance.
Modern forms:	No. 1, 11 n <i>ro</i> ; 11 z <i>yo</i> ; No. 2, 7 b <i>tyo</i> .	No. 7, 7 second quarter <i>ptai</i> .
<i>gga</i> :	No. 2, 15 f <i>rggam</i> (distinctly two <i>ga's</i> ). The usual form No. 15, 2 in <i>durggam</i> .	No instance.
<i>gha</i> , old form:	No. 8, 4 b c <i>rgha</i> ; 7 a <i>ghā</i> ; No. 2, 9 b <i>ghū</i> ; 10 f, 14 c <i>gha</i> ; No. 9, 1 a <i>gha</i> .	No instance in the facsimiles (and none in the entire MS.).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it: cp. No. 1, 1 c <i>rppi</i> ; 4 h <i>rppa</i> ; No. 8, 2 a, 6 d <i>rppa</i> .	
<i>gha</i> , modern form:	No. 1, 5 t <i>gha</i> ; No. 2, 1 c, 2 a <i>ghu</i> ; 4 d <i>ghra</i> .	No instance.
<i>gha</i> and <i>tha</i> :	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it: cp. No. 1, 1 v <i>tham</i> ; 6 y, 13 s <i>thā</i> ; No. 8, 1 g <i>thā</i> ; 9 f <i>tham</i> ; 10 e <i>rtham</i> .	In bh, the form of <i>tha</i> is like that of our printed texts: No. 7, 1 a <i>rthā</i> ; 2 third quarter <i>thā</i> ; 5 middle <i>thāi</i> .
<i>jha</i> :	No. 1, 15 c <i>jhum</i> (quite distinct from <i>ku</i> 15 e and <i>g</i> ); cp. <i>jghi</i> , No. 12, 2 a.	No instance.
<i>jjha</i> :	No. 9, 3 b <i>jjhā</i> (cp. Bühler, Paläogr., Table V, v-18 from inscr. ca. 807 A. D.); No. 12, 2 a <i>jjhi</i> (cp. Bühler, Paläogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 d, 3 k, 7 x; No. 8, 8 b; for <i>nu</i> , see No. 1, 15 b.	For <i>nu</i> , see No. 7, 7 first quarter.

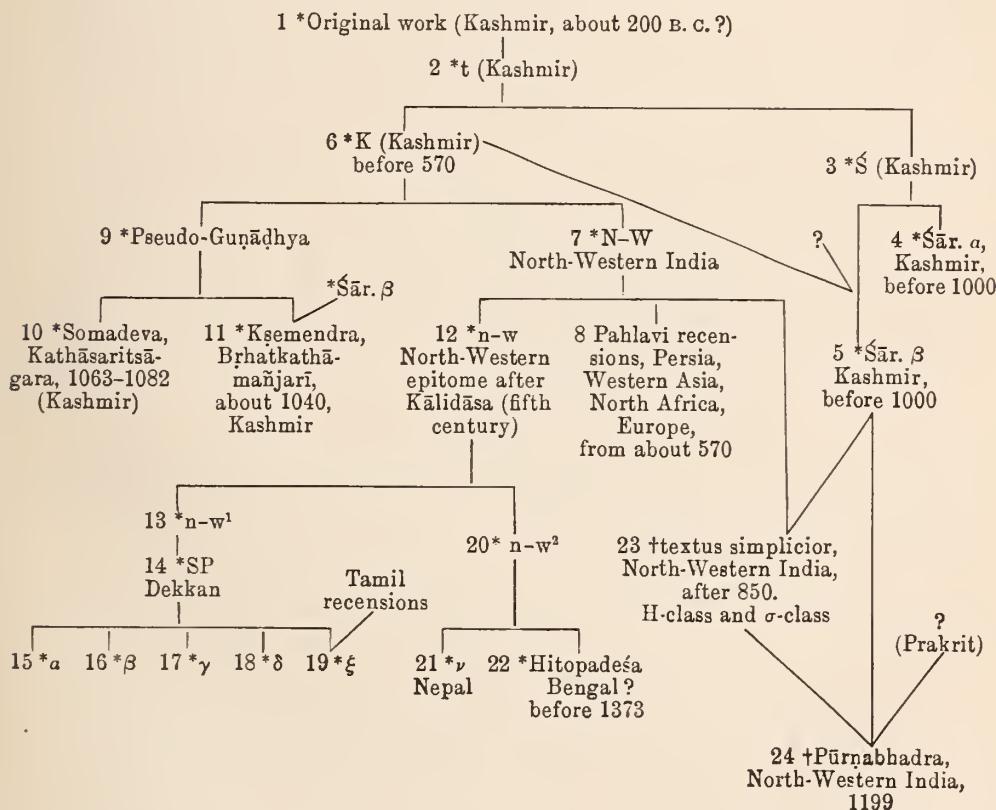
Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts:	Very similar. Thus: <i>tra</i> : No. 1, 2 g, 5 k; <i>tro</i> 3 f; <i>tri</i> 9 h.	Cp. <i>nnṛ</i> , No. 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>tvā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tsa</i> :	No. 1, 8 c; <i>tsu</i> No. 1, 12 a; <i>tsne</i> No. 1, 14 v.	<i>tsa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No. 7, 2 last quarter, exactly like <i>sru</i> .
<i>tya</i> and <i>nya</i> :	Quite distinct in ψ. For <i>tya</i> , see No. 8, 3 b c; <i>tye</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 q. For <i>nya</i> , see No. 1, 9 c, 10 v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples; <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No. 7, 2 third quarter; 3 beg.; 6 middle.
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>ś</i> before <i>ṭa</i> or <i>ṭha</i> or <i>ṇa</i> , are very similar. Thus:		
<i>stha</i> :	No. 13, 3 a; <i>sthe</i> , No. 1, 5 m; <i>sthā</i> No. 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4 u v; No. 10, 2 and 4.	<i>cchi</i> , No. 6, 2 middle.
<i>bdhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance.
<i>śta</i> :	No. 1, 10 q, &c.	No. 7, 1 third quarter (twice).
<i>śṭha</i> :	No instance.	No. 6, 3 a.
<i>ṇṇa</i> :	No instance.	No. 5, 2 middle.
<i>ddha</i> and <i>dva</i> :	Identical in ψ. For both, see No. 1, 14 q, <i>niryatīvaśād vad-</i> <i>dha</i> .	Distinct in bh. For <i>ddha</i> , see No. 7, 6 first quarter; <i>ddhyā</i> , 7 third quarter; <i>ddhi</i> , 8 first and fourth, and 10 first quarter. For <i>dvi</i> , see No. 7, 7 second quarter.



## INTRODUCTION TO THE EDITION OF PŪRNABHADRA'S PAÑCATANTRA

## Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

**Pedigree of the recensions of the Pañcatantra.**—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genetic relations. The Brahmanical recensions are marked with a star (\*); the Jaina recensions with a dagger (†).



**Key to the pedigree.**—There follows now, under twenty-five headings corresponding with those of the table (1–25), a brief statement as to each of the inferrible or extant recensions of the Pañcatantra, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS. used by him as editor, and in his studies of the history and sources of that text.

### 1. The original work.

The author's MS. of this work and all exact copies of it are lost.

### 2. t.

Some copy, inferrible but no longer extant, of the original work, which copy already contained certain mistakes and interpolations.

### 3. s'.

The lost Śāradā archetype of the Kashmir recension or Tantrākhyāyika. Ś contained many corruptions and gaps, and some more interpolations.

### 4. Sār. α.

The more original text of the Tantrākhyāyika. Known from the MSS.:

P = Pūṇa, Deccan College viii. 145.

P<sup>1</sup> = one leaf, containing most of the kathāmukha, Decc. Coll. viii. 145.

p<sup>1</sup> = the greater part of MS. p, belonging to Dr. M. A. Stein.

The Sanskrit text of MS. P was printed in Abh. der Kgl. Sächs. Ges. der Wissenschaften, vol. xxii, No. v, p. 1 ff.

### 5. Sār. β.

The slightly revised and enlarged text of the Tantrākhyāyika. Used by Kṣemendra. Part of the interpolations contained in Śār. β go back to some MS. of the K-class (No. 6). MSS.:

p<sup>2</sup> = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives ρ r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions: *Tantrākhyāyika, die älteste Fassung des Pañcatantra. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel. . . (= Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2).*—Translation: *Tantrākhyāyika. Die älteste Fassung des Pañcatantra. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.*

**6. K.**

A lost Sāradā MS. which was the source of all the other recensions of the Pañcatantra.

**7. N-W.**

A North-Western copy flowing from K, not extant, but represented by

**8. The Pahlavi Recensions.**

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II. Kalilah. Liège. H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg. Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin. Verlag von Georg Reimer. 1911.

**9. Pseudo-Guṇādhya.**

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Bṛhatkathā.

**10. Somadeva.**

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's *Kathāsaritsāgara*. Editions used by the author of this volume:

Br = Kathā Sarit Sāgara. Die Märchensammlung des Somadeva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl., herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The Kathāsaritsāgara of Somadevabhatta. Ed. by Pandit Durgāprasād and Kāśīnāth Pāṇḍurang Parab. Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889.

MSS. used by the author of this volume:

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955.

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887–1892, No. 660.

**11. Kṣemendra.**

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's Bṛhatkathā-mañjari, xvi. 286 to 567. Editions:

v. M = Der Auszug aus dem Pañcatantra in Kshemendras Brīhatkathāmañjarī. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mańkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.

S = The Brīhatkathāmañjarī of Kshemendra. Ed. by mahāmahopādyāya (!) pāṇḍit Śivadatta, Head Pāṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kâshināth Pāndurang Parab. Printed and published by Tukārām Jāvajī, proprietor of Jāvajī Dādajī's "Nirṇaya-Sāgara" Press. Bombay. 1901.

### 12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrākhyāyika, p. 158, middle.

### 13. n-w<sup>1</sup>.

This is a derivative of n-w, and the immediate source of

### 14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS. known to us belong to the following five sub-recensions:

### 15. SP a.

A } A B palm-leaf MSS., C a paper MS., all of them belonging to the  
 B } late Prof. Leo von Mańkowski, and kindly lent to the author  
 C } of this volume by him.

K, a copy of the MS. of the Madras Government Oriental MSS. Library,  
 Alph. Index, p. 46, No. 7-1-7.

L, ditto, 7-1-6.

N, ditto, 7-1-8.

Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165<sup>b</sup>, No. 5,110.

P, a copy of the beginning of the Tanjore MS., Burnell, p. 165<sup>b</sup>, No. 5,109.

R,	„	„	„	„	„	5,111.
----	---	---	---	---	---	--------

S,	„	„	„	„	„	5,113.
----	---	---	---	---	---	--------

U,	„	„	„	„	„	5,116.
----	---	---	---	---	---	--------

V,	„	„	„	„	„	10,240.
----	---	---	---	---	---	---------

W,	„	„	„	„	„	10,241.
----	---	---	---	---	---	---------

Y,	„	„	„	„	„	10,242.
----	---	---	---	---	---	---------

Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt. Epigraphist V. Venkayya, the MS. b, i.e. a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

### 16. SP $\beta$ .

- |  |                                 |               |
|--|---------------------------------|---------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library,  | Alph. Index, p. 46, No. 3-2-20. | first group.  |
| H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. |                                 |               |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. | Index, p. 46, No. 6 B-3-15.     |               |
| E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. | Index, p. 46, No. 3-4-19.       | second group. |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. | Index, p. 46, No. 7-1-5.        |               |
| M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. | Index, p. 46, No. 5-3-13.       | third group.  |

The text of the MSS. F H O, EI, with the variants of the best MSS. of SP  $\alpha$  has been published in the following edition :

Das südliche Pañcatantra. Sanskrittext der Rezension  $\beta$  mit den Lesarten der besten Hss. der Rezension  $\alpha$ , herausg. von Johannes Hertel. Des xxiv. Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V. Leipzig bei B. G. Teubner 1906.

### 17. SP $\gamma$ .

- D = India Office, Bühler MSS. April 24, 1888, No. 320.  
 G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra, Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lviii, p. 3 ff.

### 18. SP $\delta$ .

- T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165<sup>b</sup>, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

### 19. SP $\xi$ .

- X, an old palm-leaf MS., presented to the author by the late Prof. v. Mańkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof. Teza, which were not available for me. Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

### **20. n-w<sup>2</sup>.**

A lost MS. agreeing on the whole with n-w<sup>1</sup>, but having numerous more original readings. The first and second tantras were transposed in this recension.

### **21. v.**

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS.:

n<sup>1</sup>, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p. lxxxviii ff. The complete variants of this MS. are given in the ed. of SP.

n<sup>2</sup>, a copy of the beginning and of the end, transcribed from the same original as n<sup>1</sup>, and procured for me by Prof. Sylvain Lévi. This MS. contains the stanzas of tantras iv and v, which are missing in n<sup>1</sup>. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the *Tantrākhyāyika*, p. xxvii.

### **22. The Hitopadeśa.**

This is based on n-w<sup>2</sup> and some other story book. Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal. Books I and II transposed as in v.

Editions with critical notes: 1. *Hitopadesas id est Institutio salutaris. Textum codd. MSS. collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars I. textum sanscritum tenens. Bonnae ad Rhenum MDCCXXXIX. . . . Pars II. commentarium criticum tenens. . . . MDCCXXXI.* (The translation promised on the title has not appeared). 2. *Hitopadeśa* by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxiii).

As to these and other editions compare: Über Text und Verfasser des *Hitopadeśa*. Inaugural-Dissertation . . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . . Leipzig. Druck von Breitkopf & Härtel, 1897.

A truly critical edition of this work is still a desideratum. The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. lxi. 342.

After the publication of SP and *v* it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work.

### 23. The *textus simplicior*.

Called in the MSS. Pañcākhyānaka. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudraṭa<sup>1</sup>, and before 1199 A.D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandaki<sup>2</sup>, transposed the stories, especially in books III and IV, and greatly amplified the bulk of the Pañcatantra, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the *textus simplicior* have many features in common with Buddhistic forms of these tales, which deviate from the *old* Pañcatantra texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the *textus simplicior*:

H, No. 281 of the Hamburger Stadtbibliothek. Not dated, but older than I.

I, No. 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi. 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157<sup>a</sup>, No. 335, 'ex eodem codice atque Hamburgenses H. I. videtur transcripta esse.' Dated sam. 1709. This MS. I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb. MSS., but without two interpolations of H I. See below, p. 56 ff., and cp. No. 25, Later Mixed Recensions.

$\sigma$  = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gani Cārītrakīrtti, disciple of gani Tejastilaka. Corrected by pāṇḍit Sukīrtti and pāṇḍit Amarasiṃha.

s = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps). Not dated.

<sup>1</sup> See Pischel's edition of Rudraṭa (Rudraṭa's Čṛṅgāratilaka and Ruyyaka's Sahṛdaya-lilā. Kiel, Haeseler 1886), p. 26.

<sup>2</sup> Benfey, Pantschatantra I, p. xv, note 2.

S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated *samv.* 1534 caitramāse śuklapakṣe 5 pāmcamyām titthau somavāsare atrēha *Harṣapure Śā(?)dyanāgarajñātīyaryāsaīyākena sutānām pāṭhanārthaṁ Ahimadāvādavāstavyamevāḍajñātiyāsonījāitākasya sutena śāvākena pustikā likhitā punyasyārthe tena punyena bhagavān śrī Mahāviṣṇu prītostu, &c.*

a = Decc. Coll. xii. 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1–55 incl., 59–61, 63–74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name: likhitam idam pro(!)hita-Rāmacamdrābhidhena nijapaṭhanārthaṁ paropakṛtaye cāstuḥ !

pr = a MS. belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr. Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mī, and dā 13 pra 15. Colophon: *samvat 1592 varṣe vaiśāśādītraravau liṣitam*. This MS. agrees very closely with the edition of Kielhorn and Bühler.

Bü<sup>2</sup> = India Office, Bühler MS. 86. Fragment, leaves 1–39 incl. of 88 leaves missing. Dated *Samvat* 1804, *sakē* 1669 *prabhavābde pausavadya 2 dvitiyāyām budhe Bhīṣagupanāmnā śrī-Nārāyaṇapāmta* (i. e. *pāmīta*) *sutena suhṛdvareṇēdaṁ pāmcopākhyānākhyām pustakam likhitam svārthaṁ parārthaṁ ca, &c.*

Mü<sup>4</sup> = Max Müller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins *kā soṭkamīthās tiṣṭati iva* (corresp. to Pūrṇ. 230, 3). The text of this MS. belongs to the σ-class. Dated *sake* 772 *śārvarināmasamvatsare vaiśākha-suddhanavaṇ yāṇi*.

h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55, § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the better one of the two—has of the Sanskrit language, I give it here : sārāpūm [for samāptam!] vēdām aparīksita-karaṇam nāma pāmcamām tamṭramm iti | vr̥hatpāmcataṁtram samattamḥ (corr. to samāptamḥ) || samvat 1965 rāmitimīgasaravadi 12 ne liṣamtam̄m ātmācatarabhuja Viśāneranagaramadhye Saratare gacchai || yādṛśam pustamka dṛṣṭvā tādṛśam liṣitam mayā | yadi | śuddhamm asuddham vā mama doṣo na diyateḥ || śrīr astuh || śrīkalpāmpam astuh || śrī subham bhavayāt h || h. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H I.<sup>1</sup> In the Introduction to my translation of the *Tantrākhyāyika*, p. 158 (Kap. II, § 2, 1, S. 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Sār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Sār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant: 2–10 incl., 14–21, 23–33, 37–41, 43–46. Goes down to acīm̄taya, Kielh. p. 89, 4. Rather faulty; modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS. show interpolations,<sup>2</sup> and the original wording has not been preserved in any one of the MSS. that I have seen. Our parallel Specimens and, above all, the text printed below, p. 58 ff., show that the MSS. of the *textus simplicior* may be roughly divided into two groups :

- (1) The H-class, to which belong HIO and book V of Bh; see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS. S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I–III and the text

<sup>1</sup> Cp. Über die Jaina-Rezensionen [see below, p. 15], p. 97 ff.

<sup>2</sup> Cp. Ber. kgl. sächs. Ges. d. Wissenschaften, ph.-h. Kl. 1902, p. 68 f.

printed below, p. 58 ff., show that Pūrṇabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS. of these two classes. It is scarcely possible that he had before him a MS. from which both the H- and the σ-class are derived, as in some places either the H-class or the σ-class is more original than Pūrṇabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the σ-class has been edited by Kielhorn and Bühler in their well-known edition of the Pañcatantra in the Bombay Sanskrit Series, Nos. IV, III, I. Cp. ZDMG. lvi, p. 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr.

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p. 44 ff.

#### 24. Pūrṇabhadra's text.

Called in the MSS. (like No. 23) Pañcākhyānaka. Pūrṇabhadra's text is a compilation of Śār. β, of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in Prākṛt; see below, p. 27 ff. He seems to have known Kṣemendra; cp. WZKM. xvii. 347. According to his praśasti, he completed his work in A. D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the Pañcatantra has been handed down to us in so authentic a wording as Pūrṇabhadra's work. The MSS. which contain it are the following:

bh = Deccan College, Bhand. Cat. x. 190.

N = „ „ „ „ x. 189.

A = India Office 2643, E. 4084 (a revised copy).

Ψ = Deccan College, Bhand. Cat. iv. 55.

P = „ „ „ Report 1897, 419.

L<sup>1</sup> = Leipzig University Library, A. 404.

M = Deccan College, Bhand. Cat. iv. 54.

p = „ „ „ „ ii. 46 (a revised copy).

Pr = a MS. of the Jaina Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Aufr. Cat., p. 157<sup>a</sup>, No. 337. It contains only the first two tantras and the greater part of III (down to 227,5 *kṛtaghnā* incl.).

Written after A. D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff.

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrṇabhadra's recension, cp. my papers: 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi. 293 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style pāṇḍits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrṇabhadra's recension completely ousted the old Pañcatantra from North-western India. But Pūrṇabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrṇabhadra's text.
2. Pūrṇabhadra's text was interpolated from the *textus simplicior* and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

#### 25. Later Mixed Recensions.

**25<sup>1</sup>.** *Textus simplicior*, interpolated from Pūrṇabhadra's recension. MSS.: D = I. O. 2790. Dated samv. 1796 āśādhabavadi 3.

b = Deccan College, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant: 49–79 incl., 81–5, 87–9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan College, Bhand. Cat. ii. 44. Has 54 leaves, incomplete. The text goes to *saharṣam āha*, Kielhorn, p. 93, 14.

Mü<sup>1</sup> = MS. Max Müller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya Pūrn.* 130, 10. The rest complete. Dated *sambat* 1776 *varṣe* | *śāke* 1641 *pravarttamāne* | *jyesthamāse* | *kṛṣṇe* *pakṣe* | *caturthyām* 4 *tithau* | *ādityavāre* | Written *Sujānasimhajīvijayarājye* | *śri Viśvānera-madhye* by one *ācārya Rāmakṛṣṇa*.

Mü<sup>3</sup> = MS. Max Müller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

**25<sup>2</sup>.** Pūrṇabhadra's text, interpolated from the *textus simplicior* and other sources. MSS. :

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

L<sup>2</sup> = Leipzig University Library, A. 403. 84 leaves. From the beginning to *trāsayām ḍṣa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS. After I, i the story *Hitopadeśa* II, iii, ed. Schl. ('Dog and Ass').

Bü<sup>1</sup> = I. O., Bühler MS. 85. Dated śake 1788 kṣayanāmavatsare. This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp. WZKM. xix. 62 ff.

Mü<sup>2</sup> = MS. Max Müller Memorial f 1. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcavimśatikā*, which follows in the MS. Down to about p. 22 of our text Mü<sup>2</sup> contains a mixture of Simpl. and Pūrṇ., the *textus simplicior* prevailing. But also in some other places the *textus simplicior* has been compared. After śrūyate ca, 94, 4, for instance, Mü<sup>2</sup> continues: *tat pranaṣṭam kulam pakṣikulan samprati anyān api svechayā ryāpādayisyati yataḥ* (= Kielhorn, i. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh. 342 to 346 incl., and then the MS. continues with our stanza 344. Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the praśasti, Mü<sup>2</sup> has the two stanzas of PPrM.—Mü<sup>2</sup> is dated *śūnyaśāstramuniścam* . . . [supply *dra*] 1760 *Tikramasya gatārdayah* || śuciḥ śukle trayodaśyāṇ by one Śukadeva in a village of Gujarat. It is useless for critical purposes.

### 25<sup>3</sup>. Single books or tantras of different recensions were combined.

Bh = Deccan College, Bhand. Cat. xiii. 68. The text of books I, II, and III is a Pūrṇabhadra text, mangled and interpolated from the *textus simplicior*. Book IV (incomplete) is a Pūrṇabhadra text. Book V is an old text of the H-class of the *textus simplicior*. See below, p. 56 ff.

φ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a Pūrṇabhadra text different from Bh; book V is a *textus simplicior* of the σ-class. See below, p. 56 ff.

C = Bodleian, Aufrecht's Cat., No. 336. Dated sam. 1856. This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the *textus simplicior*, the rest of that tantra and the remaining ones are Pūrṇabhadra's text.

F = I. O., No. 2319. Books I and II contain the *textus simplicior*, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp. Kosegarten, p. vi) are identical.

Bü<sup>5</sup> = I. O., Bühler MS. 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrnabhadra, whereas books II and III contain a textus simplicior with stories interpolated from Pūrnabhadra. Cp. WZKM. xix. 75.

Bü<sup>3</sup> = I. O., Bühler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Bühler's stanza iii, 163. Pūrnabhadra's stories inserted in the frame of the textus simplicior. Cp. WZKM. xix. 73.

Π = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern. Books I and II, Pūrnabhadra; the other books, textus simplicior.

The following MSS. contain in their books I, II, V, Pūrnabhadra's text; in their books III and IV an interpolated textus simplicior:—

Π<sup>1</sup> = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

Π<sup>2</sup> = Deccan College, Peterson, Report V, No. 355. Dated mitau (?) kārtika-kṛṣṇacaturthī bhūputravāsare saṃvat 1811.

Π<sup>3</sup> = Deccan College, Bhandarkar, Report 1897, No. 418. Modern.

Π<sup>4</sup> = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144. Last leaf wanting.

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves: 1-70 incl., 77, 78, 122, 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the textus simplicior belongs to this class, and his edition of the textus ornatiōr as well. Both are mixtures from MSS. of various classes. The edition of Jīvānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

#### 25<sup>4</sup>. Other recensions contaminated with the Jain recensions.

25<sup>4</sup>a. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the textus simplicior, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum supplentia adiicere videtur.' On the contrary, this MS. deviates from Pūrnabhadra in the most remarkable manner. It is based on the textus simplicior and contaminated with Pūrnabhadra's text. But the author of this text has used still other sources, e.g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Ass in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout; see ZDMG. lvi. 326.

**25<sup>4</sup> b.** Ananta's Kathāmṛtanidhi.<sup>1</sup> This is an epitome of an old textus simplicior, interpolated in some places from Pūrṇabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *ārmi*. Cp. ZDMG. lvi. 296 f.; Saxon Berichte, p. 117, note 1. MSS.:

G = I.O. 2146 = E. 4088. A modern Nāgarī transcript from a no doubt Southern MS. (? frequently appears instead of *l* between vowels).

G<sup>1</sup>, Aufrecht mentions a second MS., *Hall*, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultzsch (Halle):

G<sup>2</sup>, 93 leaves, and G<sup>3</sup>, 69 leaves. In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vijī* for *kāñva*.

**25<sup>4</sup> c.** NP, the recension mentioned by Aufrecht, C.C., p. 314: पञ्चतन्त्र *kāvya*, by Dharmapāṇḍita. MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces. Parts I-X. Allahabad, 1877–86, ix. 14.' I got a copy of this MS. by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares. In this copy, the name of the author (Dharmapāṇḍita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Taitaṅga characters. The librarian says that the modern pandits designate *nīti* works which contain stories as *kāvya*. The original belongs to Paṇḍit Nr̥siṁhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gaṅgādhara Śāstrin, C.I.E.<sup>2</sup>

The author of this version has used several sources, the textus simplicior, the recension of Pūrṇabhadra, the Southern Pañcatantra, the Hitopadeśa, and in some places even Śār., or some MS. which contained passages that are known to us only from this source. Only the first two tantras are complete; of tantras iii to v there is only a very short abridgment. Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp. ZDMG. lxiv. 61.

As to this recension, see Journal Asiatique, Nov.–Déc. 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS.: np, new copy in Nāgarī, 51 leaves, 12 to 13 lines on a page.

<sup>1</sup> As the author's praśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāñva's, and his father's name was Nāgadeva. According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhaṭṭa is the author of many works.

<sup>2</sup> See Journal Asiatique, Nov.–Déc. 1908, p. 400, where *pattreṇa* (l. 3 of the Sanskrit passage) is a misprint for *puttreṇa*.

**25<sup>4</sup> d.** The recension of the Jaina monk *Megharijaya*, compiled from an interpolated Pūrṇabhadra text (Bü<sup>1</sup>, above, 25<sup>2</sup>), from the *textus simplicior*, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadruma, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. *Meghavijaya* wrote in *sam.* 1716 in the town Navaraṅga. He belonged to the Tapāgaccha.

MS. of the I. O.: Bühler, ZDMG. xlii. 54, No. 6; fols. 35, ll. 17, *samvat* 1747, Puna (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper ‘Eine vierte Jaina-Recension des Pañcatantra’; for a German translation of these stories, see my paper ‘Mēghavijayas Auszug aus dem Pañcatantra’, Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

**25<sup>4</sup> e.** The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887–91, 153 leaves; col.: *sam.* 1728 śīvānakṛṣṇā[!] caturddāśyām somadine Phattehapuramadhye dīvān śī-Aliphaśāmṛājye Pārikānvaye Miśra-śīRāmenālekhī || śubham || śu ||) contains another Jaina recension. The text of this MS. is compiled from the *textus simplicior*, Pūrṇabhadra (bh-class), Hitopadeśa, the metrical source used by Meghavijaya, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

*Tantra I* contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS.). *Tantra II*: i = Hit. Schl. I. ii (Pet., p. 7, 4); ii = Pūrn. II. i; iii = Sparrow’s allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as Meghavijaya<sup>1</sup>); v = Hit. I. iii (Pet. I. 41 and following story); vi = Hit. I. iv (Pet. I. 42 and following story); vii = Pūrn. II. ii; viii = Pūrn. II. iii (but the text of Śār. β); ix, corresponds to Pūrn. II. iv (stanza and first sentences from Hit., the rest of the text from Śār. and Pūrn.); x = Hit. I. vi (Pet. I. 80 and following story); xi = Pūrn. II. v; xii = Pūrn. II. vi; xiii = Pūrn. II. vii; xiv = Pūrn. II. viii; xv = Pūrn. II. ix. *Tantra III*: i = Śār. III. i; ii = Pūrn. III. i; iii = Pūrn. III. ii; iv = Pūrn. III. iii; v (intercalated into iv: the lizards, elephant, and water-animals<sup>2</sup>); vi, corresponds to Pūrn. III. iv (from Śār.); vii = Pūrn. III. v; viii to xv = Pūrn. III. vi to III. xiii; xvi, corresponds to Pūrn. III. xvi (from Śār., and again from Pūrn.; two foll. 166; the text in disorder). *Tantra IV*: i to x = Pūrn. IV. i to x; then xi = Simpl. Bühler

<sup>1</sup> Cp. Zeitschr. d. Vereins f. Volkskunde in Berlin, 1906, 256 f. (with German translation). Sanskrit text and French translation: Journal As., Nov.–Déc. 1908, p. 425 ff.

<sup>2</sup> Sanskrit text and French translation: Journal As., 1908, p. 432 ff.

IV. vii, and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Bühler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrn., Simpl., Śār. are equally contaminated.

**25<sup>4</sup> f.** The Bühler MS. 88 of the India Office (ZDMG. xlii. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam̄. 1830 śake 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25<sup>4</sup> c and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the *textus simplicior*, but interpolated from Pūrnabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the *textus simplicior*. It begins with the frame-story and the first and second tales of SP; then follow all the stories of Bühler's edition from V. iii onward, except Bühler V. ix and V. xiv. In general, cp. WZKM. xix. 74 f.

**25<sup>4</sup> g.** The MS. Deccan College xvi. 105 (30 leaves, not old) contains the *Kathāmukha* and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrnabhadra's text. It contains all the stories of Pūrnabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrnabhadra, from the *textus simplicior*, and from the *Hitopadeśa*, and many new stanzas have been inserted.

**25<sup>5</sup>.** Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25<sup>4</sup> d). The same version was used by the compiler of the text 25<sup>4</sup> e.

**25<sup>6</sup>.** Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the *textus simplicior*).

b. The Buddhist version from Nepal, called *Tantrākhyāna*. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The *Tantrākhyāna*. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von *Kathāsamgraha*-Strophen, ZDMG. lxiv. 58 ff.

In the Jaina Upāśrayas of Popliāno pāḍo in Pāṭan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS. the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (dā° 10, 1.2.44); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 24); p. 192 (49, 35); p. 195 (55, 3.2); p. 217 (18, 4.5); p. 226 (31, 13); p. 237 (36, 137); p. 243 (43, 32); p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS. are preserved in the Palace Library at Tanjore:  $\tau^1 = 5114$  and  $\tau = 5115$ . As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped.  $\tau^1$  seems to be a MS. of the H-class of the *textus simplicior*, whereas  $\tau$  seems to contain a text of Pūrnabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

## Chapter II. Pūrnabhadra, his time, his work, and his language.

### § 1. Previous Statements.

IN 1891, Aufrecht wrote in his Catalogus Catalogorum, vol. i, p. 344: 'पूर्णभद्र रविकरवदि फाल्गुने तृतीयायां ।  
रविकरवदि प्रतिष्ठितो बुधैः ॥ ८ ॥' revised by desire of Somamantrin the Pañcatantra in 1514,<sup>1</sup> I.O. 2643.' R. G. Bhandarkar in his Report, Bombay, 1897, p. lix, gave the complete praśasti of Pūrnabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

श्रवणतरणिवै रविकरवदि फाल्गुने तृतीयायां ।  
जीणोद्धार इवासौ प्रतिष्ठितो बुधैः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañchatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrnabhadra. The text of the Pañchatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

<sup>1</sup> The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40. (Aufrecht gives the date A. D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.<sup>1</sup>

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornatior*, are *Jaina* works, and that Pūrnabhadra, who amongst other sources used the *textus simplicior*, was the *author* of the so-called *textus ornatior*.<sup>1</sup> In a post-card dated Aug. 12, 1902, Geheimrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to *Sunday, January 17, 1199 A.D.*

## § 2. The date of Pūrnabhadra's Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrnabhadra's work which are much older than the date just mentioned. The author's samvat date given in A is 1571.<sup>2</sup> Our MS. Bh is dated sam. 1442; bh, sam. 1468; P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π<sup>1</sup>=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π<sup>2</sup>=Decc. Coll., Peterson's Fifth Report, No. 355, Π<sup>3</sup>=Decc. Coll., 1887-91, no. 418, and in the MS. 277 of the British Museum. All these MSS. go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.<sup>3</sup> and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.<sup>4</sup> The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrnabhadra's time. And this is the case.

Klatt-Leumann, The Sāmāchārīśatakam, Ind. Antiquary, July, 1894, p. 173, give this information: '167 ab Pūrnabhadra, pupil of Jinapati sūri († Samvat 1277), composed śrī-Kṛtapunyacharitra.'

<sup>1</sup> Berichte d. kgl. Sächs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

<sup>2</sup> The *copyist's* date is samvat 1574.

<sup>3</sup> See above, p. 17.

<sup>4</sup> See below, p. 58 ff.

The जैन ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन शेताम्बर कॉन्फरन्स, मुंबई. वीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works :

p.	नंबर	नाम	स्थोक	कर्ता	रच्यानो सं	क्यां हे?
२२२	१७	द्वितपुण्यचरित्र	१६५०	पूर्णभद्र	१२८५	जैसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूर्णभद्र	१२८५	वृ. जैसल-वे

I was anxious to procure the praśastis of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the Introduction and of the praśasti to the latter work. Both of them were copied from a MS. of 37 pages [fols. ?] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

*The praśasti of the Dhanyaśālicaritra.* In his praśasti the author of the Dhanyaśālicaritra gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चंद्रगच्छ (stanza 10).<sup>1</sup> But he gives only the series of the sūris of the Kharatara-gaccha,<sup>2</sup> excluding the first teacher peculiar to this gaccha, viz. Vardhamāna († sam. 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the Paṭṭāvalī published by Weber in his Cat., p. 1036 ff. In giving them here from the praśasti of the Dhanyaśālicaritra, I add in parentheses the dates from Klatt's 'Specimen'.

<sup>1</sup> This gaccha derives its name from that of its founder *Candra-sūri*. See Dharmasāgara-gaṇi's *Gurvāvalisūtra*, Weber, Cat. 997, p. 1002 (numbered as 15th sūri); Munisundara-sūri's *Gurvāvalī*, stanza 26 and p. 15, first stanza (numbered as 16th sūri); and the Paṭṭāvalīvācanā of the Kharataragaccha, Weber, Cat., p. 1033 f. (numbered as 18th sūri).

<sup>2</sup> Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jineśvara-sūri of the Cāndra-gaccha, when, in sam. 1080, in the sabhā of King Durlabha of Anahillapura (Añhilvād) he refuted the caityavāsins. Cp. the story in Weber's Cat., p. 1037 f.; Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned praśasti allude to this event, comparing Jineśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śripattana (= Añhilvād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in *caityas* (temples), but in the houses of householders. The first two stanzas of the praśasti run thus:

श्रीमद्वर्जरभूमिभूषणमणौ श्रीपत्तने पत्तने श्रीमहूर्लभराजराजपुरतो यच्चैत्यवासिद्विपान्  
निलोच्चागमहेतुयुक्तिनखरैर्वासं गृहस्थालये साधुनां समतिष्ठपन्मुनिमृगाधीशोऽप्रधृष्टः  
पैरः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पृथिव्यां जच्चे  
लसच्चरणरागभूदिद्विशुद्धपत्तद्वयः शुभगतिं सुतरां दधानः २. But cp. Dharmasāgara's  
(sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name ‘Khara-tara’ in Sam. 1080), *Jinacandra* (composed संवेगरंगशाला in Sam. 1125), *Abhayadēva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 1168), *Jinadatta* (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197, died Sam. 1223), *Jinapatti*<sup>1</sup> (born Sam. 1210, died Sam. 1277), *Viraprabha* (i. e. *Jineśvara*, born Sam. 1245, died Sam. 1331), who was made *guru* by *Sarvadevasūri*. The last stanzas of the praśasti I give here literally according to my MS.:

श्रीचंद्रगच्छमभिनन्दति शास्ति पाति  
 तीर्थं प्रभावयति संप्रति जैनचंद्रं  
 यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः  
 वृत्तैरिव चिभुवनं पूणति प्रतीतः १०  
 तदाज्ञया सङ्गुणसर्वदेवा-  
 चार्यैः समं जैसलमेरुदुर्गे  
 स्थितो गिरैषां खपरोपकार-  
 हेतोः समाधिं मनसोऽभिलाघ्न् ११  
 शरवसुरविसख्यै वैक्रमे वत्सरे ऽस्मिन्  
 वहति तपसि मासे शुक्लपञ्चे दशम्यां  
 जिनपतिगुरुशिष्यः पूर्णभद्राभिधानो  
 गणिरहत चरितं धन्यगोभद्रसून्वोः १२  
 चरितमिदमखिलनिर्मलविद्याकूपारहृश्वानः  
 वाचकमुख्याः सूरप्रभाभिधाः शोधयां चकुः १३  
 धन्यसाधुमनिश्चलिभद्रयोः प्रीतिकारचरितं विधाय यत्  
 पुण्यमत्र समुपार्जितं मया स्नात्ततो जगदिदं सुखासदं १४  
 गगनसरसि यावन्निमले शारदेदुः  
 कलयति कलहंसस्फारलीलातिरिकं  
 जगति जयति तावत्पाद्यमानं सुधीभिः  
 सुचरितमिदमुच्चैर्वन्यगोभद्रसून्वोः १५

#### TRANSLATION.<sup>3</sup>

10. He [i. e. *Jineśvara*=*Viraprabha*] who, like the celebrated *Jineśvara* [i. e. *Vardhamāna*, the last *Jina*], rejoices in the celebrated *Candra-gaccha*,

<sup>1</sup> Thus spelt in MSS. and inscriptions. See Klatt, Specimen, p. 24. In stanza 12 of our praśasti his name is correctly spelt जिनपति.

<sup>2</sup> MS. °ल्लो° for °ल्ल°.

<sup>3</sup> I translate as literally as possible, without any regard to the English style.

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina gaccha called *Cāndra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11. By the command of this [Jineśvara], [when I] dwelt with the teacher *Sarvadeva*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],<sup>1</sup> in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I,] the pupil of the teacher *Jinapati*, the gaṇi named *Pūrnabhadra*, composed the story of Dhanya and of Gobhadra's son,<sup>2</sup> in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of *Māgha*.<sup>3</sup>

13. The best of the *vācakas*, called *Sūraprabha*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śālibhadra, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,<sup>4</sup> so long is victorious in the world this good story of Dhanya and of Gobhadra's son [i. e. so long may it survive], [and be] read aloud by the well-minded [or: by the wise].

*Probable identity of the authors of the Pañcākhyānaka, of the Kṛtapuṇyacaritra, and of the Dhanyaśālicaritra.* About the identity of the author of the Kṛtapuṇyacaritra and that of the Dhanyaśālicaritra there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pūrnabhadra in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the Dhanyaśālicaritra, stanzas 10 ff., the author says:

तस्माद्वानं गृहस्थानामुचितं रुचितं हितं  
भवसर्वकषेत्रु मन्त्यामन्त्यमृतश्चित्यः १०  
धन्यश्च शालिभद्रश्च कृतपुण्यादयो नराः  
साधुदानप्रभविण बभूतः सुखभाजनं ११

<sup>1</sup> The text has the plural number.

<sup>2</sup> In stanza 13 of the Introduction our author says: आदौ धन्यमुनेत्तत्र चरितं परिकीर्त्यते शालिभद्रचरितेण पवित्रेण विभिश्चितं.

<sup>3</sup> So according to Dharma Vijaya Sūri, who refers to Hemacandra's Abhidhānacintāmanī, ed. Boehltingk and Rieu, p. 26, § 29.

<sup>4</sup> So according to Dharma Vijaya Sūri. I first thought of separating कलहं सस्फारं, and of rendering: 'causes quarrel connected with an excess of great dalliance', i.e. 'causes love with which joys and sorrows are inseparably connected.'

सरसानि चरित्राणि तेषामेककशोपि हि  
 खंडाज्यपाद्यसानीव किं पुनर्मिलितान्यहो १२  
 आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्यते  
शालिभद्रचरितेण पवित्रेण विमिश्रितं १३

These verses prove that Pūrnabhadra intended to compose a Kṛtapunyacaritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrnabhadra, the author of the Kṛtapunyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrnabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India.<sup>1</sup> Like the former, he was a Śvetāmbara monk.<sup>2</sup> His date, as given in the praśasti of the II-class,<sup>3</sup> viz. sam. 1255, is compatible with the date (sam. 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *sūri* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gaṇi*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.<sup>4</sup>

The identity of our two Pūrnabhadrás would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tīrthakara Candraprabha as a patron of the Cāndrakula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārvanātha.

Hence we can only say that it is *highly probable* that Pūrnabhadra, the author of the Pañcākhyānaka, and Pūrnabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapunyacaritra, were one and the same person.

<sup>1</sup> Cp. ZDMG. Ix. 787. Pūrnabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

<sup>2</sup> For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

<sup>3</sup> See above, p. 21 f.

<sup>4</sup> गणि has the same signification as गणिन्. सूरि and आचार्य, according to a kind communication which I owe to Śāstravīśārada-Jaināchārya Śrī Dharmarijaya of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly.' गणी, यस्य पाञ्चे आचार्यः सूत्रादभ्यस्यन्ति.

### § 3. Pūrnabhadra's work.

If unfortunately Pūrnabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasimha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.<sup>1</sup> According to Bühler even now Hindu princes nearly always provide their court pāṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.<sup>2</sup>

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कृतविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the pāṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrnabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere<sup>3</sup> I have explained, that शास्त्रमखिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrnabhadra knew several redactions of this work which are unknown to us.<sup>4</sup> But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.<sup>5</sup> None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrnabhadra was well aware of the fact that the order of the

<sup>1</sup> Cp. Bühler, Ueber das Leben des Jaina Mönches Hemachandra (Denkschriften der philos.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

<sup>2</sup> l. c., p. 185.

<sup>3</sup> In my paper 'Über das Tantrākhyāyika, die kaśmīrische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sächs. Gesellschaft d. Wissensch. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

<sup>4</sup> Cp. my edition of the Southern Pañcatantra, p. lxv f.

<sup>5</sup> See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār. β, and no doubt in other recensions which he used,<sup>1</sup> was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pañcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrṇabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrṇabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār. β. He does so at the passage where this recension speaks of the brahmanical tirthas. As the *textus simplicior* replaces the enumeration of these tirthas by a conversation on the dharma, Pūrṇabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrṇabhadra's principal aim was to *revise* the text; see his *praśasti*, stanzas 2 and 3.<sup>2</sup> In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the *Tantrā-khyāyika* as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

<sup>1</sup> Cp. Somadeva, Kṣemendra, the Southern Pañcatantra, and the Pahlavi version, which all, in this respect, agree with Śār. Pūrṇabhadra seems to have known Kṣemendra's versification of the Pañcatantra; cp. WZKM. xvii. 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

<sup>2</sup> It seems to me that the MS. of Pūrṇabhadra himself (the *mūlaprati*) contained in part original leaves of his sources which he merely corrected: mistakes like *vidhāya* for *pidhāya*, *drṣtvāpāyo* for *drṣṭāpāyo*, and others (see the list given below, p. 30 f.), he is more likely to have overlooked in some MS. of the *textus simplicior* which he revised, than to have copied from it. The scribe of the *prathamādarśa* or first copy of course preserved the mistakes overlooked by Pūrṇabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhΨ is identical with this *prathamādarśa*. I have not been able to find any other MS. of Pūrṇabhadra's recension which can be proved to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrnabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p. 58 ff., it is certain that Pūrnabhadra had before him MSS. of the H-class as well as of the σ-class of the *textus simplicior*. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension (*v*), and the source of the *Hitopadeśa* have flowed.<sup>1</sup> He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrnabhadra's aim was not only to restore the old text; he also wished to amplify it (*praśasti*, stanza 6). And this he did in numerous places.

In revising his sources, Pūrnabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his *praśasti*—he follows his sources rather faithfully. The story Śār. III. x has been transformed by the author of the *textus simplicior*, and has been transferred by him to his fourth tantra as No. i. Pūrnabhadra, who found it in Śār. as well as in the *textus simplicior*, gives this tale in both places, at first in the form of the Śār. version as his III. xvi (see our Specimen, No. IV), and again in that of the *textus simplicior* as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār. and Simpl., he seems to follow very closely. His story III. viii has been taken either from some text of the *Mahābhārata*,<sup>2</sup> or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the *Mahābhārata* version. Pūrnabhadra's text is much shorter than that of the *Mahābhārata* version; but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the *textus simplicior*, reveal their origin by their language. Most of the *Guzeratisms* of Pūrnabhadra occur in such stories: वण्णजारक<sup>3</sup> I. xii (73, 14); स्वपिमि लग्न I. xxx b (122, 18); अरघटुं खेटयमान IV. v (244, 18).

<sup>1</sup> See my edition of the Southern Pañcatantra, p. lxxxviii.

<sup>2</sup> MBh. xii. 143, 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

<sup>3</sup> See this and the following words in the 'Brief Glossary' appended to vol. XI.

Similarly we find that a wrong Sanskritization of a Prākrit word, संप्रहार्, occurs in the new story II. viii (166, 2); but the same word has been employed by the author himself in the old tale III. ii (184, 5). The new story II. v contains the Prākritism चंद्रमती (148, 4), and the form दंडपाशिक् (for °शक्; 149, 12.16; 151, 2.9). The Prākritism अन्यान्य<sup>1</sup> occurs in the kathā-saṃgraha stanza of the new story II. i (127, 16).

Evidently the words जगाम वृद्धिम् in stanza 6 of the author's praśasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff.; 183, 13 ff.; 185, 12 ff.; 213, 2 ff.), or even to new features by which he enlarged the old text, as e.g. in the beginning of I. x (66, 10 ff.).

Pūrṇabhadra declares in stanza 2 of his praśasti, that he has done his work गुरुणादरेण, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.<sup>2</sup> I give some instances from his text.

4, 23 सिंहस्थानीयो, a misreading of Śār. (A 8) सिंहस्थानीयो.

4, 23 तत्र चराः, a misreading of Śār. (ibid.) तत्त्वधाराः.

4, 30 °व्यक्त०, a misreading of Śār. (ibid.) °त्वक्त०.

11, 23 \*शशांक only in Pr and Simpl. MS. I. The MSS. bhNΨPMABh and Simpl. H h have the blunder शशांकम्.

24, 3 प्रथमे, a chandobhaṅga; also in Simpl. HIh.

29, 20 For अयि the original reading evidently is अपि; but our MSS. of Pūrṇ. and Simpl. HIh agree with us.

39, 23 तं for तत्; MSS. of Pūrṇ. and HI with us. h correctly तन्.

44, 24 व्यवस्थितः MSS. of Pūrṇ. and Simpl. HIh. The original reading must have been प्रस्थितः.

54, 2 मुदर्शना, the name of the princess, evidently goes back to the मुदर्शनचक्र which the textus simplicior mentions as the weapon of Viṣṇu.

69, 3 \*विद्यान्; but bhΨABh and Simpl. H h विद्यान्. Its correct reading must be a correction.

69, 4 \*क्षियम्; bhΨ and Simpl. h क्षेयम्, A and Simpl. H श्रेयम्. The correct

<sup>1</sup> Cp. Pischel, Gramm. d. Prākrit-Sprachen (Grdr. i. 8), p. 102, § 130.

<sup>2</sup> Or perhaps he used some Nāgarī transcript of the Tantrākhyāyika, in which some Śāradā words were misread.

reading only in the revised MS. Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction).

163, 12 MSS. unmetrical. The chandobhaṅga seems to be original. Cp. Variants.

207, 5 सत्यवचनो is here the proper name of the Rākṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Pūrṇabhadra<sup>1</sup>—the subject of the sentence is missing, Pūrṇabhadra evidently tries to correct this passage.

211, 6 \*पिधाय is the correct reading; but Simpl. HIh with bhNΨPPrMA विधाय. In Bh the passage is altered.

220, 18 विषमपतितं also SP and ν. The original reading of the Pañcatantra must be विषमपतितः, and so Śār. reads.

220, 25 क्लिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly क्लिष्टः; SP N क्लिष्टः.

235, 2 तं for तत् MSS. of Pūrn. and HI.

236, 13 \*दृष्टापायो; MSS. of Pūrn. and HI दृष्टापायो.

236, 24 किंचित् for कंचित्; HI the compound किंचिद्वामं; h, corrupted, किंविन्नामसमीयं.

240, 21 \*प्रकल्प्यमनेषु; MSS. of Pūrn. and Simpl. HIh प्रकल्प०.

242, 11 एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Υ-class reads. Simpl. HI एकत्राचारविहरा(!), h एकत्राहारवीहारिणो.

258, 25 सुकुमारिकाभिग्रह० Pūrn. and Simpl. MSS. HI. See 'Brief Glossary', vol. XI, s.v. Simpl. h has युज्मालिकात्यागलव्यव्रतादेशः॥

262, 18 and 263, 2 गोष्ठिक० (so MSS.) Pūrn. and Simpl. HI.

269, 19 \*पितृपर्यायागतं is right; but Pūrn. MSS. and Simpl. HI पितृपर्यायगतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.

271, 2 \*वृत्ति० here and in the following text is the correct spelling; but Pūrn. and Simpl. HIh वृत्तिं०.

These cases show that in several places marked in our text with a star (\*) the faulty reading recorded in the variants is surely or possibly that of Pūrṇabhadra himself. Cp. below, p. 77 ff.

#### § 4. Pūrṇabhadra's language.

According to stanza 4 of his praśasti Pūrṇabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicaritra tells us that he has caused his work to be

<sup>1</sup> Cp. ZDMG. lix. 21.

corrected by a good vācaka. Indeed, Pūrnabhadrā's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prākritisms either. Part of these irregularities he took over from his sources.

Some Guzeratims and Prākritisms of his have been mentioned above, p. 29 f. From the *textus simplicior* (H-class) he takes the Guzeratims अनुद्वान 285, 21 and अनुद्वानपाद 286, 5 (see 'Brief Glossary', s. v.). To the influence of Guzeratī we may perhaps attribute the wrong च after the compound in 180, 4 f.,<sup>1</sup> and the wrong form °कंचुकी°, as our MSS. write for correct °कञ्चुकिं° in the same passage. In Śubhaśilagāṇī's Jagadū-sambandha<sup>2</sup> we find the wrong compound सविस्तरायाचाचयं, which Bühler explains as follows: 'The faulty feminine सविस्तरा has been caused by<sup>3</sup> the custom of the Gujarātis to write the parts of a compound separately, viz. सविस्तरा याचा चयं.' The Hamburg MSS. have च, not after the compound, but after °कंचुकी°—perhaps a correction of the original wording preserved in Pūrnabhadrā's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Bühler we evidently must attribute the occasional use of किंचित् for कंचित् (236, 21 किंचिदेव यामम्, from the reading of HI किंचिद्वामम्; cp. 68, 3 किंचित्स्वेदज्ञातिम्; 223, 15 किंचित्कालं). I now regret that I corrected किंचिद्वधोपायं, as the MSS. write in 90, 17. Cp. also अस्य गजचर्मभेदं for तद्गजचर्मभेदं or अस्य गजस्य चर्मभेदं, 254, 5.

Prākritisms are तं for तत् 39, 23 (or सूत्र used as a masculine); 235, 2 (also HI); 277, 13 (HI here correct); cp. 150, 17. Other Prākritisms are recorded above, p. 30.<sup>4</sup> Cp. also the vulgar adjective सत्के 'belonging to', which, as Prof. Hultsch suggests, should be written for सत्कं 246, 1 and 3, and which really stands in MS. A.

*Orthography and Sandhi.* Both are inconsistent even in our best MSS.

*Vowels.* Post-consonantal उ occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दर्दुर, 222, 13; 223, 14. कुटम्ब (rarely MSS. कुडुंब), and °कुटम्बिनी, 152, 8; अगरु for usual अगुरु, 46, 5. लंठ best MSS. for usual

<sup>1</sup> Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e. g. Śār. *ādimadhyāvasānam ca*, 133, 14 note.

<sup>2</sup> Bühler, Indian Studies, v, No. I (Wien, 1892. In Commission bei F. Tempsky), p. 74.

<sup>3</sup> In Bühler's text 'by' has been inadvertently omitted.

<sup>4</sup> The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prākrit सुण, i.e. the name of the river शौण. But it is more likely a misreading, as HI and h read यसुनदत्तो. Bühler, 8, 16 has पृथुदत्तो.

जुष्ट, 120, 7. बन्धकी for usual बन्धकी, 224, 13. In 225, 26 Pr writes स्फरति, in 226, 5 ΨPPr उत्तंग.<sup>1</sup> उ is lengthened in the MSS. in पैशून्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

*Consonants.* ङ् च् ण् म् before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातस्य, 28, 6; स्त्रीसन्निधौ, 31, 20; सन्निहितशायं, 29, 5; सन्निकर्षात्, 70, 25. सन्मान and सन्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येदं (20, 9), संमानस्याऽ (20, 13), संमार्जनं (20, 24).

न stands sometimes for ण्.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and Ψ 163, 10; तं निधानमादाय, 142, 5.

च and च्छ, ख and ष are occasionally confounded<sup>2</sup>; छ् is often employed for च्छ्, ट् often for ठ् (nearly always ष् for ष्).

च्छ् is occasionally confounded with त्स्; cp. 15, 18; 40, 17.21; 41, 4; 165, 21; 186, 19 (see Variants); 229, 9 (Bh); 266, 10 (see Variants); 280, 8 (see Variants). This produces the variant उच्छ्रेदन् for उत्सादन् (see Var. on 40, 17, &c.). Cp. Lanman on Orthographic Prakritisms in Album Kern, p. 302.

ज and य (०यामातुऽ for ०ज्ञामातुऽ, 53, 5), ज्य and ल्ल (this written in the form given by Jacobi, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp. e.g. 10, 10; 271, 15 (see Variants in both places).

फ् and प् interchange in फूल्. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bhΨ have पूऽ. The MSS. write बन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श्, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrnabhadra himself:

<sup>1</sup> Most of these cases are also found in other north-western works. Cp. even लाङ्गूल for लाङ्गूल 153, 24, in a stanza not composed by Pūrnabhadra himself.

<sup>2</sup> खण्ड and षण्ड are used promiscuously in the MSS., whether they mean 'group' or 'piece, fragment'. Apparently Pūrnabhadra pronounced these two words alike, and hence I write in both cases खण्ड. Cp. also the Petersburg dictionaries and Apte, s.v. षण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is षण्ड (Pūrn. 5, 17 and ex conj. 122, 12), Pāli and Prākrit *sanda*; 'piece', 'fragment' is खण्ड (Pūrn. 112, 9.11), Pāli and Prākrit *khaṇḍa*.

in 56, 12 the wrong form सक्त् (for शक्त्) is assured by the pun with असक्त् ‘often’.

ह is confounded with घ in नघुष, 227, 20. Cp. forms like प्रघुण, प्रघूर्ण(क), प्राघुण(क), प्राघणिक at the side of प्राङ्गण(क) and प्राङ्गणिक in the Petersburg dictionaries.

Consonants are often doubled after र्; but in the great majority of cases the doubling is neglected. भो is often written for भीः.

*Sam̄dhi.* As a rule, sam̄dhi is not observed before the apodosis (often in connexion with dāṇḍa!); it is neglected in cases where its observation possibly might cause confusion. Cp. Wackernagel, Altindische Grammatik, § 262, b, δ. It is evident that Pūrnabhadra himself very often neglected the sam̄dhi. Cp. 138, 12 दृष्टा आ, and 149, 18 where our MSS. have बृहत्कन्यका अ०. In most cases our MSS. write तत् श्रुत्वा. Before initial च॒, sam̄dhi is nearly always neglected in the MSS. An interesting case is 149, 2 f., where the archetype evidently had कौतुकाङ्गुष्ठहृदयस्तामा०. The archetype of bhΨ wrongly resolved this group into कौतुकात् हृष्ट० (instead of कौतुकात् धृष्ट०); and ABhΦ have a wrong correction of this inadequate reading: कौतुकाविष्ट०. Cp. Prof. Lanman's remarks, vol. XI, pp. xxxix to xlviii.

As our MSS. are inconsistent, sam̄dhi has everywhere been restored in the prose of our printed text except (1) in the case 138, 12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the sam̄dhi in the following cases:

०स्त० or ०स० is often written for ०ःस०.

०ःक० and ०ःप०, ०ःफ० are very often, if not in most cases, written for ०क्त०, ०प्त०, ०फ्त०.

*Punctuation.* Our best MSS. are carefully punctuated. They employ dāṇḍa after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उत्तं च । यतः they *always* put dāṇḍa, or even (ΨP) double dāṇḍa. For the sake of clearness, we employ in our printed text ardhadāṇḍa before the apodosis, before and after oratio recta, and before यतः all this in the prose.

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by ardhadāṇḍa, where these pādas form one line, i. e. in ślokas and āryās. But in these cases we do not destroy the sam̄dhi, which is here maintained in the MSS. even when

they follow our own method.<sup>1</sup> Our MS. bh employs the ardhadanda and the double danda, and these only; our MS. Ψ employs the danda and the double danda, and these only. Cp. the two facsimile tables in vol. XI.

*Gender.* ग्रास neuter 233, 1 (in a stanza taken from the *textus simplicior*). सूत्र masculine, or तं for तत्, 39, 23.

*Guṇa* and *Vṛddhi*. सुकुमारिका० (also Hamb. MSS.) for सौकुमारका० (Whitney, § 1222 j, Pāṇini V, 1, 133), 258, 25. गौष्ठिक० for गौष्ठिक०, 262, 18; 263, 2 (in both cases with HI).

*Verb.* विश्वसति (also HI), 23, 5. Imperative: बंध बंध for बन्धान बन्धान, 117, 18; 118, 2. Infinitive: निवेदितुम्, 57, 23. Gerund: आभित्त्वा, 175, 23 (in a stanza). Gerund in -am: परिवर्त-क-म्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

*Noun.* A wrong form is the genitive बृहत्स्फगो for ओजो, 135, 10.

*Nominal compounds.* Compounds with proper names: शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्ष्मणस्य, 114, 20, beside लक्ष्मणश्रेष्ठिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिविद्योगं, 21, 17. बलभद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c.

A curious case occurs at 283, 23, where I have written \*वेगाद् वेगं with Pūrnabhadra's source, the *textus simplicior*, as represented by the Hamburg MSS. Bh, which in the fifth book belongs to the H-class of the *textus simplicior*, reads वेगात् गवगं (गव misread for तव, i.e. वे); h and Bühler वेगद्विगतरं(!). But bhΨA and their derivatives write वेगतिवेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit. I now take वेगतिवेगं to be a substantive *dvandva* compound, depending on गच्छति: 'it went to speed and to over-speed', i.e. 'it ran more and more swiftly' (quicker and quicker).

Prof. Wackernagel, in his Altind. Grammatik, II, § 74 d, gives similar adjective *dvandvas*. From the Pāli I may add Jāt. i, p. 160, 3 *vamkātivamkinam* (in a stanza), which the commentator rightly explains as meaning मूले *vamkāni* अगे अतिवाम्कानि तादिसानि *singāni* असा अथिति *vamkātivamkinam*. The compound *mañcātimañca*, given by Wackernagel from Trenckner, is apparently a substantive<sup>2</sup> formed exactly like our *vegativedga*. Hence वेगतिवेगं should be restored in our text.

<sup>1</sup> Only the MSS. in such cases, do not separate the combined akṣaras. The Hindu manner would be to write, e. g. in our stanza I, 5 (p. 5, 3) वनवासि । न्यराज०.

<sup>2</sup> This is also the opinion of Prof. Wackernagel, who kindly pointed out to me this compound.

The rule laid down by Pāṇini iii. 3. 126 (Wackernagel, Altind. Grammatik, II, § 82, a, γ) is not always observed (at least not always in our best MSS.). In 131, 26 only A—a revised MS.—has the correct form दुर्भेदः; but Śār. agrees with the other MSS. In 9, 23 the MSS. have our reading. In 227, 1 ff. Pūrnabhadrā follows this rule, whereas his source, Śār. β, A 266, neglects it.

*Syntax.* Periphrastic present indicative (Guzeratism): स्वपिमि लभः, 122, 18; योजयति लभः, 268, 10 (here also Hamburg MSS).<sup>1</sup> Present indicative for imperative: प्रक्षिथते, 37, 8; पूरयामः, 92, 6; पृच्छामः, 92, 11; 267, 16; गच्छावः, 265, 17; क्रियते, 268, 5; प्रत्युज्जीवयामः, 268, 6; करोमि, 271, 6; 278, 9; 279, 24; गच्छामि, 282, 8; 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also HI). The conditional occurs 216, 8 अकरिष्णन् and अभविष्यत्, and 230, 20 समनेष्यम्.

General subject expressed by 3rd person sg.: आह, 180, 20. Cp. 4, 21 (but see Über das Tantrākhyāyika, p. 98, 22).

Genitive for instrumental case: उच्चेत्कक्ष्य मृत्वा, 75, 23. Instrumental for genitive case: करणीयेनोपायः, 166, 7.

Faulty or awkward constructions: विष्णुशर्मापि (for शर्मणापि) . . . पाठितास्, 2, 12 (in accordance with Simpl. HIh); स . . . द्वावपि प्रत्यागतौ, 109, 14 (almost literally from Tantrākhyāyika, 55, 4). प्रतिपादयसि for ति (the subject being भवान्), 194, 24. पुष्टः for पुष्टम्, 221, 29 (or स्थिते तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacolouthon with HI (stanza).

*Varia.* मध्यात् and मध्ये with the dual number:<sup>2</sup> आवयोर्मध्यात्, 43, 9; क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5. एनं and अमुं in the same sentence, referring to the same person, 4, 8 f. किमिति for कस्मात्, only 254, 7 (104, 11 read किमति with Ψ). Superfluous इति, 23, 11; 42, 6; 61, 12; 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale). इत्येवं after इति, 94, 19. मा . . . अहसि for न . . . अ°, 41, 4.

In प्राप्त्यमर्थमिति नाम, 148, 2, प्राप्त्यमर्थम् is an adjective. Cp. तत्त्वाख्यायिकं, and मित्रभेदं (125, 29) beside मित्रभेदो (3, 1), &c.

## APPENDIX.

*Literary quotations:* Śālihotra, 279, 9 (also in HI); Karṇisutakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

<sup>1</sup> Cp. Campakaśresthikathānaka, ed. Weber, l. 454 f.; ed. Hertel, § 76. Bühler, Sitzungsb. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 885.

<sup>2</sup> This also occurs in other mediaeval Sanskrit texts, e.g. in Somadeva's KSS. 42, 137.

### Chapter III. Account of the Manuscripts on which this edition is based.

#### § 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgarī characters.

**bh** = Decc. Coll. x. 190. This MS. originally consisted of 179 leaves, 10 lines to a page. Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS., as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS. which was then old; cp. Variants 288, 2.4.6.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śri-Kāhnadadeva Vijaya, in Śri-Viramagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Mahamsalaṣā for the amusement of Josīharadeva, brother to Vādījanārddana of Satyapura', by Mahāṃgopāla, son of Mahāṃkesava, of a Gauda family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text. Cp. the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of vernacular glosses; cp. 11, 3.22; 17, 17 (twice); 23, 3; 46, 4; 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 1.29; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13.18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11.16.17.18.20; 278, 22 (twice); 279, 1.2.6; 283, 17; 288, 13.16. In many cases the text was unintelligible for the glossator; for the marks × and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line. Our stanza I, 52, for instance, looks thus in the MS.: नखिनांचनदीनां'चशुगिणांश-स्त्रधारिणां' विश्वासानांपर्यंतव्यः'स्त्रीषुराजकालषुचं' ४४; 9, 30 सत्यमतत्; 10, 17 तु। ए अवश्याहतप्रावश्यत्वविश्विष।

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh'. As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

**N** = Decc. Coll. x. 189. This MS. is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kāśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

**Ψ** = Decc. Coll. iv. 55. It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos. 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins, has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages; see Key, above, p. 1, and our Specimens, vol. XI, Table I, No. 1.

Ψ is a very beautiful Jaina MS., the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V. (The beginning of book II is lost.) In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS., to keep the leaves in the right order; for such a string would have enlarged the holes or torn the leaves. The single leaves of Ψ show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz. one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book,  $4\frac{1}{2}$  lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

Ψ seems to be our oldest MS. of Pūrnabhadra's text. As we shall subsequently see, not only the common archetype of P (dated sam. 1537)

and L<sup>1</sup> was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS.—the forms of the characters in this MS., especially that which ए has in it, are very old ones.<sup>1</sup> This old form of ए, as it appears in Bühler's Paläographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp. our Key, p. 2. Only in cases where a vowel, or *n* and *r* are written under *gh*, the modern form of *gh* is the usual, though not the exclusive one. Cp. also the form of ज्ञः in our Table II, No. 12, l. 2a and that of झु in our Table I, No. 1, l. 15c, with Bühler, Table V, col. xxii, l. 18. The complete readings and the glosses of Ψ are given in our variants.

**P** = Decc. Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct. From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āṣāḍha. The copyist's name is not given. The complete readings of this MS. are entered in our variants.

**L<sup>1</sup>** = Leipzig University Library A. 404. Incomplete. Old. The leaves still extant bear the paginations 2 to 56 (both incl.), corresponding to our text *svanāma* &c. 2, 5 to *sarva te* (incl.) 220, 2. 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl.) giving a very faulty wording, and leaving out the text between *mūrkhaḥ* (67, 11) and *sthitarati* (74, 17). I only occasionally refer to this MS. in my variants.

**Pr** is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B.A., LL.B., of the same town. This copy bears the signature डा २८ प्र १०. On its margins the title of the work is given as पंचाल्यानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

**M** = Decc. Coll. iv. 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS. is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

<sup>1</sup> In one case this form of ए also occurs in Pr, which has flowed from Ψ.

**p** = Decc. Coll. ii. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *sanyaval loka-muni-rasa-śāśi-sanyvacchare* [i.e. sam. 1677] *jyestha sūṣṭivdhishṭamī somavāsare śubhavelāyām* Dhillānagare [i.e. Dhillo, Thar and Parkar] *pātisāha-Jahamṛgīra-rājye* + *vr̥dhi* [i.e. vācaka-] *Matibhadra - tacchisya - vācanācāryya - dhuryya - vādīkarikumbhakanḍanamṛgāri - sarvaśāstrādhita-sarasvatikāṇṭhābharaṇa - sakalakalākalitagātra-vidvajjanatilaka - pravara-prakṛṣṭavācakacārītrasiṁha-tacchisya-pamīda-Padmanāmīdi-muni-tacca - rāṇāñvujamakaramḍalānadāsānudāsa-Govarddhana-muni-lipākṛtār iyām prati.* The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the sūris (*śrīmāj-jinakula<sup>1</sup>-sūri-prasādātē cirām naṇḍatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers ('telād rakṣej jalād rakṣe rakṣet sithila-baṇḍhanāt parahastagatam rakṣet' evam vadati pustakam<sup>11</sup>). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, smearing with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e.g. to the Bh-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Prākrit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

**A** = India Office 2643, E. 4084, R.R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters: Gaikawar. This copy has been written by two copyists (A<sup>1</sup> and A<sup>2</sup>). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *baliyasā* + *sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A<sup>2</sup> is more correct than A<sup>1</sup>; but the former shares with the latter the mistakes *prāṇadhi*<sup>o</sup> 177, 12, *tanna* for *tatra* 13, *aparaṇ kārya*<sup>o</sup> 15. Hence it is certain that A<sup>2</sup> copied from the same original as A<sup>1</sup>. A<sup>2</sup> leaves blank squares in the middles of the pages.

<sup>1</sup> Dharma Vijaya Sūri corrects this to *-jinakuśala-*.

This MS. is rather faulty. A third hand has collated it with some MS. of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A<sup>1</sup> was one *Śivasundara*, who completed his work in *samvat* 1574 *āso vadi 9 sukre*.

**Bh** = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.<sup>1</sup> Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS., the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in  $\Psi$ , most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *samvat* 1442 *vare* without any further information. The rest of the MS. is scarcely younger than its first part.

**Φ** = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *samvat* 1661.

### § 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS., the first eight form two groups. To the first group, the bh-class, belong the MSS. bh and N. To the second group, the  $\Psi$ -class, belong the MSS.  $\Psi$ , P, L<sup>1</sup>, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and  $\Psi$  are but slight ones. These two MSS. are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Sār. into Pūrnabhadra's text and preserved in bh $\Psi$  show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL<sup>1</sup>PrMp can be proved to go back to  $\Psi$  (P, the best and oldest of them, and L<sup>1</sup> *indirectly*), evidently

<sup>1</sup> Comprising our text, p. 244, 10 *yadi* (incl.) to 260, 2 *dusṭajā* (incl.).

shows that even in ancient times bh $\Psi$  were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamādarśa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlaprati* (i.e. *mūla-pratilipi*); see our parallel Specimens.

### § 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10.12; 56, 12; 57, 22; 61, 12; 74, 2; 75, 12; 77, 22; 78, 9; 80, 14; 89, 12.13; 101, 11; 123, 17; 125, 18.19;<sup>1</sup> 184, 5; 186, 9; 208, 2; 266, 6.22; 270, 22; 271, 23; 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

### § 4. The manuscripts P L<sup>1</sup>, Pr, p, and M go back to $\Psi$ .

That p goes back to  $\Psi$  may be seen from the Variants 72, 22; 88, 15. Since, however, p is a contaminated MS. (see above, p. 40), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to  $\Psi$ . For the other four, the following evidence may suffice.

1. P and L<sup>1</sup> go back to  $\Psi$ ; cp. Variants 3, 10; 4, 24; 5, 10; 5, 21; 7, 25; 9, 10; 14, 10; 17, 14; 23, 16; 25, 22; 32, 24; 33, 4; 39, 20; 40, 4; 42, 20; 44, 12; 57, 18; 76, 15; 101, 10; 119, 10; 147, 20; 159, 19; 164, 33; 167, 21; 170, 10; 171, 7; 174, 9; 178, 18.23; 180, 14.25; 181, 6; 183, 11.20; 184, 9; 185, 6; 198, 15; 199, 9; 224, 18; 229, 20; 230, 11; 231, 4; 233, 4.14; 247, 9; 249, 2; 252, 7; 253, 24; 255, 9; 258, 30; 271, 23; 275, 9; 284, 9.

Besides P and L<sup>1</sup> have a considerable number of corruptions in common.

Cp. 4, 25; 5, 22; 10, 1; 12, 21; 19, 22; 20, 8; 22, 1; 23, 9; 25, 19; 29, 6; 31, 12; 38, 24; 39, 15.16.21; 41, 7.11; 43, 1; 58, 1; 59, 9; 60, 9.14; 61, 18; 66, 7; 78, 5; 93, 15; 96, 28; 99, 22; 102, 19; 104, 20; 106, 2.4; 109, 25; 114, 9; 115, 2; 116, 3; 128, 4; 130, 22.29; 131, 21; 132, 2.6.7.14; 143, 11.22; 155, 29; 157, 3; 160, 8; 167, 19; 168, 3; 169, 2.8.10; 170, 28; 172, 4; 174, 19; 175, 25; 178, 9; 180, 4.12; 181, 6; 182, 11; 183, 13; 184, 9; 185, 13.14; 186, 5.19; 188, 5; 189, 20; 190, 5; 191, 20; 194, 11; 195, 20; 196, 3; 197, 9; 200, 1; 202, 7.11; 203, 13; 214, 10.23; 216, 1.10; 219, 2.

P cannot have flowed from L<sup>1</sup>, as P neither has L<sup>1</sup>'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L<sup>1</sup>. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15; 193, 2; 194, 11; 197, 14; 198, 3.

<sup>1</sup> The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L<sup>1</sup> cannot have flowed from P. Cp. 12, 31; 14, 8; 15, 18; 19, 21; 27, 11; 32, 23; 64, 9; 111, 8; 155, 28; 169, 7.17; 174, 10; 178, 2; 179, 29; 190, 22; 203, 3; 209, 18; 217, 16.

Hence it is clear, that both P and L<sup>1</sup> go back to some third MS. which has flowed from Ψ. Cp. also 24, 4; 190, 10.

2. Pr goes back to Ψ; cp. Variants 3, 10; 7, 25; 33, 4; 101, 10; 119, 10; 121, 13; 147, 20; 159, 16.19; 164, 5.28.33; 167, 21; 169, 17; 170, 10; 171, 7; 180, 25; 184, 9; 187, 18; 231, 4.
3. M goes back to Ψ; cp. Variants 3, 10; 5, 20; 7, 25; 9, 10; 33, 4; 76, 15; 93, 9; 101, 10; 147, 20; 152, 3; 159, 16; 174, 9; 181, 6; 185, 6; 187, 18; 231, 4; 247, 9; 268, 3; 271, 23; 284, 9.

### § 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5; 107, 25; 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very closely akin to that of bhΨ*. This is clear from the numerous blunders which it has in common with these two MSS.

#### Blunders common to A bhΨ.

6, 31.33; 9, 3.26; 10, 2; 11, 14.23; 14, 16; 18, 11; 22, 13; 28, 10; 33, 12.15; 33, 21(!); 34, 4; 35, 18; 37, 8; 42, 8; 43, 4.14; 44, 6; 46, 3; 48, 19; 49, 13; 51, 6; 53, 1.5; 56, 3.4; 58, 8; 60, 30; 64, 3; 65, 8; 68, 3.14; 69, 3.4.6; 71, 10.33; 74, 8; 76, 12; 83, 2.6; 87, 16; 89, 15; 90, 17; 91, 6.7; 92, 1; 93, 7.9; 95, 11; 96, 10; 97, 13; 99, 5.6.11; 102, 10; 116, 13.17; 119, 21; 121, 5.7; 123, 12.15; 125, 1.30; 126, 15; 130, 4.23; 131, 2; 132, 16.27; 135, 8; 136, 4; 142, 8; 144, 19; 145, 8; 150, 24; 152, 10; 156, 15; 158, 16; 161, 2.13; 164, 10; 168, 27; 170, 15.20; 172, 26; 176, 19; 179, 1; 180, 4; 182, 11; 183, 6; 186, 4; 196, 13.14; 197, 3; 198, 9; 211, 6.21; 215, 23; 216, 1; 218, 2.12; 220, 17; 223, 3; 226, 15; 235, 16.24; 240, 21; 248, 14; 253, 15; 259, 8; 260, 24; 266, 20; 269, 19; 271, 20; 277, 13.19; 278, 9.10; 282, 16; 289, 3 (twice).

For these and the following cases, cp. our Variants.

On the other hand, A has correct readings in many places where bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 15; 10, 1; 18, 6; 25, 19; 26, 5; 29, 8; 32, 23; 33, 14 (with Np); 36, 20; 37, 5; 40, 17; 46, 7.21; 50, 12.15.16; 52, 23; 58, 15.17; 59, 25 (with PPr); 61, 14; 63, 12; 65, 29.30; 66, 1; 69, 1; 71, 18; 73, 14.21; 76, 4 (with pPr); 79, 12 (here the *copyist* corrects the reading of bhΨ); 83, 15; 85, 18; 87, 12.14; 90, 8; 91, 19; 93, 7; 96, 14; 100, 8; 101, 23; 106, 1; 107, 11; 109, 5.8; 114, 4.25; 116, 2.16; 118, 14.16; 119, 1; 121, 6; 122, 11.12; 124, 9.25; 125, 26; 130, 9; 131, 2 (the *copyist* corrects here); 131, 19.26; 132, 28; 134, 1; 135, 21; 138, 6.12; 140, 14.18.22; 141, 9; 142, 5.23; 143, 24; 145, 21; 147, 2; 148, 13; 150, 20 (with BhΦ); 152, 9 (with BhΦ); 154, 2 (cp. 155, 8); 155, 17; 157, 13; 161, 22; 162, 18; 168, 18 (with MBhΦ); 176, 8; 180, 7.13; 181, 8; 191, 19.20; 192, 9; 194, 19 (with Pr); 197, 10; 200, 23; 203, 6; 204, 2.5; 206, 5.7; 212, 12; 216, 8; 219, 25.31; 220, 7.26; 223, 19; 224, 16; 226, 14; 227, 4; 230, 20; 231, 25; 236, 12.13 (see Hamb. MSS.); 236, 19 (!); 244, 11 (!); 245, 13; 247, 7.18 (with Pr); 248, 22.30; 250, 22; 251, 20.26; 254, 16; 264, 12; 269, 11.20; 271, 11; 272, 3; 276, 7; 278, 6.10; 282, 1; 284, 1; 289, 10.

If in these passages A is more correct than bhΨ, this is at least in *many* cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bhΨ wrongly corrected, or even more corrupted, in A.

3, 7; 4, 30; 13, 16; 15, 18; 34, 13; 35, 5; 39, 6; 42, 11; 44, 3; 49, 16; 50, 16.22; 52, 11; 55, 9.10.17; 59, 3.28; 64, 21; 65, 30; 66, 12; 70, 2; 74, 14.17; 80, 5; 84, 16; 85, 19; 99, 15; 101, 12; 131, 18; 132, 12; 135, 10; 143, 7; 149, 2 (with BhΦ); 155, 8; 162, 22 (wrong correction by *copyist*); 165, 21; 170, 10; 172, 3; 173, 15; 179, 18; 190, 2; 199, 22; 207, 3; 213, 5; 214, 21; 218, 12; 219, 15; 222, 6; 231, 5 (with M); 238, 24; 250, 15; 251, 24; 264, 15; 272, 11.16; 273, 9 (!); 281, 4; 287, 14.

#### Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A<sup>1</sup> and A<sup>2</sup> copied some MS. which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A<sup>2</sup> on fol. 109a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The first column, agreeing with our text, gives the readings of our MSS. bhΨ, and of Kosegarten's MSS. BCDEFK, which contain this story. Prof. Macdonell most kindly collated for me the following passage with the *originals* of

BC;<sup>1</sup> and Mr. F. W. Thomas in like manner obliged me by collating the originals of DEF.<sup>2</sup> To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.<sup>3</sup> The variants I give from K are based on Benfey's collation of this MS., which I owe to the kindness of Miss Emma Benfey, and on Prof. Schmidt's collation of the same. The second column contains the text of A, the third one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The fourth column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the footnotes under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation; in those of the third column the complete variants of the editions of Jivānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O. v. Böhtingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the *Vikramacarita*.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does not belong to this recension. It is missing in the Hamburg MSS. HI, in h, in Bühler's edition,<sup>4</sup> and in Kosegarten's MS. G, i. e. in Anantabhaṭṭa's *Kathāmṛtanidhi*, which is an abbreviation of the *textus simplicior*.<sup>5</sup> Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrṇabhadra's text; all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrṇabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrṇabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,<sup>6</sup> and the order of the stories in E disagrees with that of all the other recensions.<sup>7</sup>

<sup>1</sup> These MSS. are now in the Bodleian; B = Aufrecht, No. 337 (written after A. D. 1810), C = No. 336 (written A. D. 1800).

<sup>2</sup> These MSS. belong to the India Office Library; D = I. O. 2790 (E. 4085), E = I. O. 1812 (E. 4086), F = I. O. 2319 (E. 4087).

<sup>3</sup> Cp. Kosegarten's Praefatio, pp. iv and vi.      <sup>4</sup> As to this edition see above, p. 14.

<sup>5</sup> See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sächs. Ges. d. Wissenschaften, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18.

<sup>6</sup> ZDMG. lvi, p. 317.

<sup>7</sup> ZDMG. lvi, p. 326. Above, p. 17.

Our text, 204, 13 ff., with complete variants of bh. v, BCDEFK.

एवं विलय बहुशः ।  
ऋपणं भृशद्दुःखिता ।  
पतिक्रता सुसंदीप्ते ।  
तमेवामिं विवेश सा ॥ १६१ ॥

एवं विलय बहुशः ।  
ऋपणं भृशद्दुःखिता ।  
पतिक्रता सुसंदीप्ते ।  
तमेवामिं प्रविवेश सा ॥ १६१ ॥

Large addition by copyist.

तपसेष्ये ततो वर्ष- ।  
शति है परचिणी तु सा ।  
वायमागरंता धर्मं ।  
पालयन्ती दध्यमयं ॥ ६५

ततो दिव्याक्षरधरा ।  
दिव्यामरणमूषिता ।

161. E om. a b || a B एव || o D  
पतिक्रताश्चं ॥ o a E पति-  
क्रता अदीप्तं प्रविवेश  
इतासनं (= MBh. xii. 148.9  
पतिक्रता संपदीप्तं प्रविवेश  
इताशनम्) ॥

64 a. Schmidt, adopting the correction of a, transl.: 'sprang sie in das hellbrennende Opferfeuer' ॥

65. Schmidt om. this stanza ॥

Corresponding text of M.S. A,  
compared with R. Schmidt's  
translation, p. 224 f.

एवं विलय बहुशः ।  
ऋपणं भृशद्दुःखिता ।  
पतिक्रता सुसंदीप्तं ।  
तमेवामिं विवेश सा ॥ १६१ ॥

एवं विलय बहुशः ।  
ऋपणं भृशद्दुःखिता ।  
पतिक्रता सुसंदीप्तं ।  
तमेवामिं प्रविवेश सा ॥ १६१ ॥

Large addition by copyist.

तपसेष्ये ततो वर्ष- ।  
शति है परचिणी तु सा ।  
वायमागरंता धर्मं ।  
पालयन्ती दध्यमयं ॥ ६५

ततो दिव्याक्षरधरा ।  
दिव्यामरणमूषिता ।

E's interpolation between stanza 164 and p. 204, 21 of our text.

बालथाही यथा व्याले  
बलादुडरते बिलात् ॥  
तथा स्त्री पतिमृष्ट्यु  
स्वर्गलोके महीयते ॥ १८ ॥

मृते भर्तीरि या नारी  
समारोहितुताशनं ॥  
साऽधं हंति समाचारा  
स्वर्गलोके महीयते ॥ १९ ॥

मातुरं पेतुरं चैव  
यत्र चैव प्रदीयते ।

98. Böhltingk, Ind. Spr., refers to  
Vikramac. 283, Hit. iii. 30  
Schl., 31 Johns. (= 29 Pet.).  
a read व्याले ॥ c read  
उद्युत्य ॥

99. Böhltingk refers to Manu  
v. 160, Sāṅgī, Padbh.,  
Saddācāra 10, Vikramac. 279.  
c read साधं हन्ति सदा-  
चारा ॥

भर्तारं सा विमानश्चं ।  
ददर्श च कपोतिका ॥ १६२ ॥

by cop.

सोऽपि दिव्यतनुभूत्वा ।  
यथार्थमिदमन्नवीत् ।  
अहो ममानुगच्छत्वा ।

छातं साधु श्रुमि ल्वया ॥ १६३ ॥

162. a E अथ for ततो ॥ o D भ  
तं विमानश्चा, E भ० च  
विमानश्चं ॥ After 162 a,  
E ins. तत्र चिचागदधर  
भर्ता सात्व (or ऋत्व०) प-  
यत (from MBh. xii. 148.  
10: ततच्चाङ्गदधरं भ-

त्तरं सात्वपश्यत) ॥  
66 (corr. 67). Schmidt ममानु०,  
o DE मामनु० ॥ K गच्छत्वा ॥  
a C छातं, F छातं for छाते ॥

After this stanza E ins.:  
भचमानेण दुःखेन सुख-  
लंतमस्ति० ॥

कुलचर्यं पुनालेषा  
भर्तारं चानुगच्छति ॥ २०० ॥

आनन्दं मुदिते हया  
प्रोविते मलिना हया ॥  
मृते ग्रीष्मेत या पर्वौ

सा स्वी हेया पतिव्रता ॥ २०१ ॥

200. Böhtlingk refers to Vikra-  
mac. 281. a read पैतुर्कं ॥  
o read कुलचर्यं ॥

201. Böhtlingk refers to Malli-  
nātha, who quotes this  
stanza on Kumārasambhava  
iv. 33. c read ग्रीष्मेत ॥

Our text, 204, 13 ff., with complete variants of bh, Ψ, BCDEFK.

१६४. ब भानव, DE मानुषे ॥  
० B चसीत्, CF च सा for वसेत्; E: तावत्स्वर्गे ५ च्यो चासो ॥ Between this stanza and the prose 204, 21, E ins. the stanzas printed in our fourth column.

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

१६४. तिसः कोच्योऽर्धकोटी च  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यानुगच्छति ॥ १६४ ॥

by cop. to ६८

या इत्याऽप्यौ स्वरं कार्यं ।  
जीवती दद्यताऽनुगा  
भवेत्सा नरं क्याचा ।  
घोरं नारी न संशयः ॥ ६९ ॥

सूतवेदाहिशास्त्रेषु ।  
सम्यगेष विद्यः स्मृतः ।

70. a Schmidt सृतिं ॥

Kosegarten's text, p. 180, with complete variants of editions of Vidyāśāgara and Parab.

१६४. तिसः कोच्योऽर्धकोटी च  
यानि रोमाणि मानुषे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यानुगच्छति ॥ १६४ ॥

१६५. तिसः कोच्योऽर्धकोटी च  
यानि रोमाणि मानुषे ।  
तावत् कालं वसेत् स्वर्गे  
भर्तारं यानुगच्छति ॥ ६७, corr.  
by cop. to ६८

सगुणो निर्गुणो वापि  
धनाढो निर्जनोपि वा ।  
प्रियो वा यदि वा द्वेषः  
स्त्रीणां भर्ता हि दैवतं ॥ ३ ।

यावत्तामौ सुते पल्यौ  
स्त्री नामानं प्रदाहयेत् ।

१८६. ब B मानव, DE मानुषे ॥  
० B चसीत्, CF च सा for वसेत्; E: तावत्स्वर्गे ५ च्यो चासो ॥ Between this stanza and the prose 204, 21, E ins. the stanzas printed in our fourth column.

१८६. a Schmidt (reading याङ्गता):  
० welche ihren Leib nicht im Feuer opfert ॥  
४ Schmidt (correcting: जीव-त्वद्यताऽनुगा): 'dem Geliebten nicht nachfolgt, sondern am Leben bleibt.'  
५ Schmidt यायाद् ॥

१८६. o Vid्याशागरा the same blunder: तावत् कालं;  
० Parab तावत्कालं ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

204. Böhlkingk refers to Vikramac.

280.

याः क्रिंगरात्मनो हवां ।

दुःखिनस्ता भवि भवे ॥ ७० ॥

कपोतदेवः सुधीम् ।

प्रत्यहं सुखमन्वऽमृत् ।

सार्कं सौरं कपोतस्य ।

प्राक्पुण्यमवं हि तत् ॥ ७१ ॥

204, 21. एवं हर्षाविष्टसां विमानमारोष्य परिष्वज्य च मुखिन तस्यौ ।

204. K omits this sentence ॥  
B एव ॥ E एवं हर्षाविष्टच स तामंकमारोष्य दिवि सुखमन्वन् तस्यौ ॥ ७ ॥

c Schmidt (reading सुहलां):  
'die Frauen, die sich selbst nicht opfern' ॥

71. a Schmidt (reading सुधीम्):  
'Der Gott der Tauben genoss in der Nähe der Sonne Tag für Tag gemeinschaftlich ein Sonnenfest; das war die Folge der früheren frommen Thaten des Täubers' ॥

तावन्न सुचति सा हि स्त्रीशरीरात्कथंचन ४ ।

कपोतदेवः सुधीस्त-  
प्रत्यहं सुखमन्वभूत् ।  
सा खं सौरं कपोतस्य  
प्राक्पुण्यमवं हि तत् ॥ ७२ ॥

205. = MBh. xii. 148, 12. Var.:  
b विमानवरमाश्चितः ॥  
d रेसे स सह भार्येया ॥

c Parab : कपोतदेवहत्यासीत्. This pada must have been composed by Parab himself. Benfey translates: 'Der Tanben-gott genoss täglich des Sonnenunterganges Lust, sie ihres Täubrichs Sonnenhim-mel, als Folge früheren Verdienst's, Vidyāśagara explains: स कपोतदेवः  
सुधीस्ति सायं प्रत्यहं सुख-  
मन्वभूत् सुखं उभजे । सा कपोतस्य शरी-  
रवत् शरीरभूता आसी-

Our text, 204, 13 ff., with complete variants of bh. Ψ, BCDEFK.

204, 22. लक्ष्मी०पि परमनिवेद  
कला सरणाभिसुखो महद्वन्  
विवेश ।

तत्र दावानं द्वस्ता ।  
निविष्टो विरताशयः ।  
निदंगधकलाषो भूत्वा ।  
देवविद्वि मोहते ॥ १६५ ॥

204, 22. E गत्वा for कला ॥ B  
मरणाभिसुखे ; E उत्तरा-  
भिसुखो हिमवत्यार्थं स० ॥

B महद्वन् ॥ E प्रविष्टा ॥  
165. a B तते ॥ K दानल, corr.  
to दावानल; E दावानि  
(spoiling the metre) ॥

b D विवेश for निविष्टो; E for  
this pāda: प्रविष्टो मृतच ॥

c E ins. तते before निः ॥ K  
०कलुखो, corr. to ०कलषी ॥

a K हेववदिति, B हेवदिति,  
F हेववदिति ॥

Corresponding text of MS. A,  
compared with R. Schmidt's  
translation, p. 224 f.

हर्षविष्टस्तो व्याधो ।

विवेश स वनं घनं ।  
प्राणिहिंसा परित्यज्ञ ।  
बहुनिवेदवान् भूषं ॥ १६५ ॥

तत्र तप्पस्त्वा तपो घोरं ।  
शांतः स विरताशयः ।  
निदंगधकलाषो भूत्वा  
स्वर्गसीख्यवाप्तवान् ॥ १६५ ॥

73. a Schmidt om. तपस् ॥

मरणाभिसुखे ; E उत्तरा-  
भिसुखो हिमवत्यार्थं स० ॥

B महद्वन् ॥ E प्रविष्टा ॥  
165. a B तते ॥ K दानल, corr.  
to दावानल; E दावानि  
(spoiling the metre) ॥

b D विवेश for निविष्टो; E for  
this pāda: प्रविष्टो मृतच ॥

c E ins. तते before निः ॥ K  
०कलुखो, corr. to ०कलषी ॥

a K हेववदिति, B हेवदिति,  
F हेववदिति ॥

Kosegarten's text, p. 180, with complete variants of editions of Vidyāsagara and Parab.

हर्षविष्टस्तो व्याधो ।

विवेश स वनं घनं ।  
प्राणिहिंसा परित्यज्ञ ।  
बहुनिवेदवान् भूषं ॥ १६५ ॥

तत्र दावानं द्वस्ता ।  
निविष्टो विरताशयः ।  
निदंगधकलाषो भूत्वा  
स्वर्गसीख्यवाप्तवान् ॥ १६५ ॥

6. a read स्त्रयः. This stanza seems to be an imitation of MBh. xii. 149, 13, where it is said of the *fouier*: पलमेच ॥ *Lancerœau* (p. 239): 'Le dieu pigeon joint tous les jours du plaisir du coucher du soleil, et sa femelle, du ciel fut la conséquence de leur ménité antérieure.' Italo Pizzi (p. 158) simply omits the whole stanza, without indicating this omission in any way.

b read स्त्रयः. This stanza seems to be an imitation of MBh. xii. 149, 13, where it is said of the *fouier*: पलमेच ॥ खर्णस्त्रमात्मानमपश्च-  
द्विगतज्जरः । यज्ञगत्यविसि-  
द्वानां मथि भ्राजत्तमिद्व-  
वत् ॥

188. b Parab च for स ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A<sup>2</sup>. But in doing so they were not consistent. Kosegarten omits A<sup>2</sup>'s stanzas 69 and 70, and both scholars omit A<sup>2</sup>'s (first) stanza 65. It will be seen that no other MS. than A<sup>2</sup> has A<sup>2</sup>'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS. E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i. e. 205) a whole stanza from this text (= MBh. xii. 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i. e. 206) is apparently an imitation of MBh. xii. 149, 13. But even this contaminated MS. has *none* of the additional stanzas of A<sup>2</sup>, and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A<sup>2</sup> if they had been aware of the true nature of A<sup>2</sup>'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A<sup>2</sup> copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as याया for यायात् in 69c, सृतः for सृतिः in 70a, कपोतदेवः in 71a, and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73b he writes विरता॑ श्यः *within* the line. The sign ॑ is a hyphen, which in Nāgarī MSS. frequently occurs *at the end* of the lines, and which A<sup>2</sup> copied without reflecting. Moreover, we shall see that A<sup>2</sup>'s stanzas 69 and 70 are inserted in *a wrong place*.

The author of A<sup>2</sup>'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A<sup>2</sup> is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64d the *true* fire of the text to a *metaphorical* 'fire of penance',<sup>1</sup>

<sup>1</sup> Schmidt's 'Opferfeuer' is an impossible rendering.

and substitutes in 73 a mortification for Pūrnabhadra's forest-conflagration. As he does not think his correction of 64 d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65 c he points out the चायमार्ग, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is दयामय. The consequence of the female dove's penance is that she beholds her husband in the विमान. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A<sup>2</sup> adds his stanzas 69 and 70. No doubt the copyist A<sup>2</sup> inserted them in a wrong place; for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *sati* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is: 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other śāstras, the following correct rule has been handed down: "Those (wives) who commit suicide will be unhappy in all their following existences."'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrnabhadra's source, viz. of the Mahābhārata version<sup>1</sup>—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's सूर्यास्त् in a, and सा खं in c, and Schmidt's सूर्यासे are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two pāṇḍits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A<sup>2</sup>. For कपोतदेवः is nothing else than a clerical error for कपोतदेवा, an expression formed after the analogy of the very frequent word पतिदेवा, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. सूर्यास is quite right (सुरी आस), and so is

<sup>1</sup> In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pūrnabhadra gives an abbreviation stands at book xii. 143, 10–149, 14 incl. To our first prose sentence corresponds xii. 148, 12, to the second one, xii. 149, 1–7 incl. The stanza 165 corresponds to 149, 8, 11, 12, 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5462–5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साकं, which the interpolator construes with the genitive कपोतस्य. सौर in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is: ‘Having regarded the male dove as her god, she became a goddess, and day by day enjoyed godly (i. e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence.’ Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A<sup>2</sup> is designed to replace the second prose sentence (204, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p. 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A’s wording is an alteration; for to देववहिवि मोदते, as the other MSS. read, corresponds MBh. xii. 149, 13: ततः खर्गस्त्रमात्मानमपश्चद्विगतज्जरः । यत्तगन्धर्वसिद्धानां मध्ये भ्राजन्तमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A’s text, adopting the rest of it; for *all* these verses go back to *the same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of Pūrnabhadra’s books III and IV respectively, i. e. of the *textus ornatiōr*, he follows in our passage in some places one single MS. (A), though *all* his other MSS. agree *against* A, and though the purport of the Mahābhārata version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatiōr*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey.<sup>1</sup> The editions of the two Hindu editors, Jīvānanda Vidyāsāgara and Kāshīnāth Pāṇḍurang Parab, are even more worthless than Kosegarten’s. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these pāṇḍits based their texts on materials independent of Kosegarten’s edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

<sup>1</sup> Of course, Benfey’s *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parab's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A<sup>2</sup>. But the text of A<sup>1</sup> is not more trustworthy. At 211, 21, for instance, A<sup>1</sup> shows foolish alterations. The point of the story Pūrn. III. xii (Śār. III. viii, Old Syriac VI. vi, SP. III. viii, Simpl. IV. vi H I = IV. vii Bühler) lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her उपपति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the *textus simplicior* evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text.<sup>1</sup> In his version, the faithless wife tells the adulterer that Candikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS., run thus: यदि परपुरुषेण सह एकस्मिन् शृणनीये समाख्यालिंगं करोषि तत्त्वं भर्तुः सत्ता(सत्क?) अपमृत्युस्त्रयं संचरति। भर्ता पुनरन्यद्वर्षेश्वरं जीवति। Bühler, p. 19. 12 has the same wording, except क्यने, भर्तुसत्तोपमृत्युस्, त्वद्वर्ता, and अन्यद्वर्षेश्वतद्वयं. Pūrnabhadrā's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp. also the wording of Bh in our variants. Instead of आलिंगनं, A<sup>1</sup> has अयोनिलिंगस्सर्शनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs.' But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232: 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausführst, ohne dass sich dabei die Geschlechtstheile berühren'). I am at a loss to say how the interpolator imagined an अयोनिलिंगस्सर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrnabhadrā's source, the *textus simplicior*, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrnabhadrā, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

<sup>1</sup> Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 34.

MSS. (तदेह्यालिंगय मां । एवमुक्ता तामालिंग स्कंधे छत्वा तमेव देवदत्तमुवाच ; Bühler's text ins. स before स्कंधे, om. एव after तम्, and ins. अय् after देवदत्तम्). But A<sup>1</sup>, in consequence of his first alteration of the text (अयोनिं निं), alters again, continuing after आलिंगः त्वं स्वभूमक्तानां मुख्या नारीणां । यदेव ब्रह्मत्रतं परसंगे ऽपि पालितवती । मदायुरुद्धिकृते इत्यमृत्युविनाशार्थं च त्वमेव कृतवती । तामेवमुक्ता । सख्येहमालिंगितवान् । स्वस्कंधे तामारोय । नृत्यं विधाय तं देवदत्तमुवाच, &c., l. 8 (Schmidt, p. 232: ‘‘Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!’’ Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Wärstdu-besser,’ &c.).

And again the conclusion of our tale is awkwardly amplified in A<sup>1</sup>, which for नृत्यन् to बभ्राम (212, 11) reads: नृत्यं छत्वा । हे ब्रह्मतधराणां धुरीण । ल्याऽपि मथुपृष्ठतमित्याद्युक्ता । स्कंधादुत्तारितः ॥ सकलस्वजनां<sup>2</sup> अये तयोरुभयोरुपि तत्पूणवर्षान् चक्री ॥ यत्र यत्र स्वजनगृहद्वारादिषु स च बभ्राम । तत्र तत्र । स तप्तपूणवर्षानमेव करोति । (Schmidt, p. 233: ‘‘und nachdem er darauf umher getanzt war, sagte er: ‘Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!’ und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Haustür von Angehörigen u. s. w. kam, da pries er auch deren Tugenden’).<sup>3</sup> I need scarcely add, that here too the *textus simplicior* confirms the wording of our text 212, 11. The Hamburg MSS. read: तत्पूर्यध्वनिच्छन्देन नृत्यन्समस्वजनगृहद्वरिषु बभ्रामः (!); Bühler (19, 24): तत्पृष्ठ तूर्यध्वनिच्छन्देन नृत्यन्सकलगृहद्वरिषु बभ्राम ।

Cp. also A<sup>2</sup>'s interpolation 122, 5, and the transpositions in A<sup>1</sup> 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A<sup>1</sup>A<sup>2</sup> can be *proved*, by the testimony of the sources, i. e. the *textus simplicior* and the *Tantrākhyāyika*, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS., to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS., I am not able to decide this question. The only thing *quite* sure is that A is the copy

<sup>1</sup> Read ऽप०. The same mistake in A<sup>1</sup>, p. 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

<sup>2</sup> Read °स्वजनानां.

<sup>3</sup> Schmidt's second MS. K has a gap, by which the whole story has been lost.

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134, 23 inclusive, and for the praśasti. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

#### § 6. Critical discussion of the manuscripts Bh and Φ.

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS. (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous; synonyms appear in very many cases for the words used in bhΨA. Again this MS. bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS. Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrnabhadra MS., containing the text from 6, 2 āhāramātrārthī down to the end of book III. The kathāmukha and the beginning of book I contains in Bh the text of Pūrnabhadra from 1, 14 na viḍvān inclusive to p. 3, 25. The text between dhūrvodhāraṇ and āhāramātrārthī 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to āhāramātrārthī has even been twice supplied from MSS. of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS.  $\Phi$ , on the contrary, contains a text of the  $\sigma$ -class of the textus simplicior.

**Discussion illustrated by text of Tale V, v, Ass as singer.**

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS. H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class :

H }  
I } the Hamburg MSS.

Textus simplicior,  $\sigma$ -class :

$\sigma$  = Decc. Coll., Peterson's Fifth Report, No. 356.

s = Decc. Coll. i. 17.

B = Bühler's edition.

pr = the MS. of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

h = a recent copy of the MS. Bhandarkar, Report Bombay 1907, p. 55, § 46.

Pūrnabhadra's recension :

bh $\Psi$ A, the MSS. just mentioned.

Mixed recensions :

Bh }  
 $\Phi$  } the MSS. just mentioned.

$\Pi^1$  = Decc. Coll., Bhandarkar, Report 1894, No. 371.

$\Pi^2$  = Decc. Coll., Peterson, Report V, No. 355.

$\Pi^3$  = Decc. Coll., Bhandarkar, Report 1897, No. 418.

The variants of the  $\sigma$ -class MSS. of the textus simplicior, and those of  $\Phi$  are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the  $\sigma$ -class.

The cases in which Bh agrees with HI against bh $\Psi$  are set in *italics* in the text; the cases in which bh $\Psi$  agree with the  $\sigma$ -class against HIBh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

**270, 17** 'sādhu, mātula, gītena!' vārito na mayā sthitāḥ.

**18** 'āpūrvo 'yam maṇir baddhaḥ: saṃprāptam gītalakṣaṇam.'

**19** cakradhara āha: 'katham etat?' so 'bravīt:

**21** asti kasmīmścid adhiṣṭhāna Uddhato nāma gardabhaḥ. sa ca divā **22** rajakagrhe bhārodvahanam kṛtvā rātrau svechayā paryatati.

### Variants of hōsprBΦ.

**270, 17** Φ gī, om. tena || hōsprB mayā proktōpi na sthitāḥ, Φ mayātī uktō na sthitaiḥ || **18** pr bamdhāḥ || Φ samprāpta || **19** σ suvarṇṇasiddhir abravīt || **21** prB om. asti || Φ uddhamo; σ uddhatanāma|gardabhaḥ; Φ rā-sabhaḥ for gardabhaḥ || After gardabhaḥ hσΦprB ins. prativasati sma || hprB om. ea || σ om. divā; s daiva, hΦB sadaīva, pr samāīva for divā || **22** hσΦprB karma for bhārodvahanam || After paryatati pr ins. tata, B tataḥ; then hσΦprB ins. pratyūṣe (Φ pratyūṣam, hσΦ add. vaṃdhanabhāyāt, pr bamdhānabhāyāt, B bandhanabhāyāt) svayam eva, then σ bamdhānasthāne samāśrayati, hs gr̄ham yā, h adds ti, Φ rajakagrhe yāti, prB rajakagrham yāti; then hσΦprB rajakōpi tam (hprB tatas tam, s tatas tvaṁ na for tam) bamdhane, σ niyukte, s yunaktiḥ, Φ na yuṇkte, h na yuktī, pr °na niyuktī, B °na niyunaktī || **271, 1** hσΦprB atha for athānyadā || σ om. tasya; s tasmin || hsΦ om. rātrau || σΦprB om. kṣetresu; hs kṣetrāṇi || After paryatataḥ Φ ins. kṣetre, pr kṣetrāṇi satrau (read rātrau), B kṣetrāṇi || hσ om. kadācīt || hσΦprB saha for sārdhaṇi || hσΦprB samjātā for babhūva || **2** σ sa uddhato, hsΦ sa ca pīvara, prB sa ca pīvaratvāt (B °tvād) for tau ca || hσpr vṛtti°; Φ vāditamgam || Φ om. karkatikāksetresu praviṣya; hōsprB karkatikāksetre (pr °kṣotra for °kṣetre; prB add. śrgālasahitaḥ) praviṣati; then Φ ins. karkatikābhakṣyaṇam karoti | pratyūṣe sthagṛham thāti | tathā śrgālaś ca; σ ins.: tasya ca pr̄stato lagnāḥ | śrgālaḥ praviṣati; hs ins.: tathā śrgālaḥ; h adds ca; then hσ evam (s etadaśai for evam; h adds tau) dvāv api rātrau (hs yaṭhechayā for rātrau) karkatikābhakṣyaṇam kṛtvā pra° svasthānam vrajataḥ; prB ins.: evam tau yadṛcchayā virbhaṭikābhakṣyaṇam (B ci° for vi°) kṛtvā pratyahāṇi pratyūṣe svasthānam vrajataḥ; Φ om. this sentence || **3** Φ atha kadācīn madoddhetena rāsabhaṇi tena kṣetra-ma~~4~~dhyasthitena śrgālam abhīhitam; hs atha kadācīt tena (h adds saha) madoddha-tena (h madoddhata) rāsabhenābhīhitam | s adds kṣetramadhye, h adds kṣetramadhye after bhagnīsuta (sic!); prB atha kadācīt tena madoddhatena rāsabhenā kṣetramadhyasthitena śrgālo bhikītāḥ; σ atha kadācīt tenābhīhitam || **5** pr paśya 2, B paśya paśya || Φ paśyat || atīvatirmmalā rajanī, s paśyēyāṇi nirmmalā rajanī, h paśyāyāṇi nirmmalā rajanī, σ paśyāitāṇi nirmalāṇi rajanī || Before tat, s ins. sa āha || **6** Φ karisyāmīti || hσΦprB ins. kathaya before katamena || s tamenana, Φ kena for katamena || σ ins. gītaṇi before karomi || hs karomītī || σ śrgāla for sa || σ ins. bho after āha || σ māmaka, s tana for māma || h alaṇi for māma || s ki for kim; hσ om. kim ||

**271, 1** athānyadā tasya rātrau kṣetreṣु paryatataḥ kadācic chṛgālena sārdham maitrī babhūva. **2** tau ca vṛtibhaṅgam kṛtvā karkaṭikākṣetreṣu pravīśya tatphalabhakṣaṇam **3** svechhayā kṛtvā pratyūṣe yathāsthānam vrajataḥ. atha kadācit kṣetramā **4** dhyasthitena tena cōddhatarāśabhenā śṛgālo bhihitah: ‘bho bhaginīsuta, **5** paśya! atīvanirmalā rajanī. tad ahām gitām karisyāmi. tat **6** katamena rāgenā karomi?’ sa āha: ‘māma, kim

Variants of HIBh, bhΨ II<sup>1</sup>II<sup>2</sup>II<sup>3</sup>A.

**270, 18** A *baddhā* ||

**22** II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> *rajakasya gṛhe* ||  
bh *bhārodvāhanam* || H *rādravu* ||

**271, 1** II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> *tathānyadā* ||

**2** HIBhV vṛttibhaṅgam, A vṛtti**1** bhaṅgam, II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> vartti**1** bhaṅgam || H karka [new line] kākṣetreṣu, I karkkeṭikā<sup>o</sup> || A tatphalaṁ bhakṣaṇam ||

**3** bhΨ II<sup>1</sup>II<sup>2</sup>II<sup>3</sup>A *svasthānam* || II<sup>1</sup>II<sup>3</sup> *kṣetramadhye sthitena* ||

**4** bhΨ II<sup>1</sup>II<sup>2</sup>II<sup>3</sup>A om. *tena* || bhΨ *madoddhatarāśabhenā*, A *madoddhatarābhābhena*, II<sup>1</sup>II<sup>2</sup> *mahoddhatarāśabhenā*, II<sup>3</sup> *mahodatarāśabhenā* ||  
A *bho bhaginīsutā* | *paśyātīvāgnim* *nirmalarajanī* ||

**6** HI *kariṣyāmī* || HI *kathamena* || ΨII<sup>1</sup>II<sup>2</sup>II<sup>3</sup>A *prāha* ||

anenānartha pracā 7 lanena ? yataś cauryakarma pravṛttā vayam. caurajā-  
rair nibhṛtair eva 8 sthātavyam', iti. uktam̄ ca :

9 kāśī vivarjayec cauryam̄, nidrāluś carmacaurikām̄,

10 jihvālauyam̄ ca rogādhyo, jīvitum̄ yo 'tra vāñchati.

11 tathā 'tvadīyagītām̄ śaṅkhaśabdānuvādi, na madhuram̄', iti dūrād

### Variants of hσsprBΦ.

s nendānartha pralāpitena, Φ anendānarthe pralāpena, σ anenārtha cālanelam̄, h vṛthā-  
pralipitena ; prB anena, then pr vṛthārtha pravalapralapitena, B vṛthārtha pracālā-  
nena || 7 Φ caurakarma pravṛttā, s caurakarma prakṛtā, σ cauryakarma prava-  
ṛttair, prB caurakarma pravṛttāv || prB āvām̄ for vayam ; σ om. vayam || Φ ins.  
tan, hs tam̄ after vayam || hσsprB transp.: ni° (h nibhṛtam̄, pr nivṛttaiś ; prB  
add ca) cau° ; Φ caurai, h caurair jāraiḥ || prB atra for eva || hσsprB om. eva ||  
8 hσsprB stheyam || prB om. iti || hσ ins. nayah, s nayā after iti || pr om. uktam̄  
ca || hs ins. yataḥ after uktam̄ ca || 9 σ kāśam̄, s prakāśam̄, Φ hāśyam̄, pr koś,  
B kāśī || s varjayaś || Φ caurya, σ cauro || First pāda in h: caurāṇām̄ varjjayet  
kāśām̄ || Φ nidrālubdhāś || s carmacorakah, B sa ca caurikām̄ || 10 Φ jihvā-  
lolyam̄ || σ rogārto ; pr rujākrāmto, B rujākrānto for ca rogādhyo || σΦprB jīvitam̄,  
s jīvam̄tam̄ || 11 hσsprB aparam̄, Φ param̄ for tathā || σsprB tvadīyam̄ ;  
Φ om. gītam̄ || prB om. śaṅkhaśabdānuvādi ; Φ śaṅkhaśabdānukārī, s śaṅkhaśabdā-  
nukāram̄, h śaṅśāvadānukāram̄ ; σ kaṭhoram̄ for śaṅkhaśabdānūvādi || hσsprB om.  
na madhuram ; PrB na madhurasvaraṁ ; prB add śaṅkhaśabdānukāram̄ ||  
hσsprB om. iti || Φ ins. ca after api || 12 σsprB śrūyate for śrutvōttihāya ||  
s sprB ins. tad atra, hσ tatra before kṣetra° ; then σ kṣetrarakṣakah puruṣah  
prasuptas tiṣṭati, hs kṣetre rakṣapuruṣah (s rakṣā°) suptas ti°, prB kṣetre rakṣāpuruṣah  
suptā i samti (B suptāḥ santi), Φ kṣetrāpālāḥ puruṣā prasuptās tiṣṭamti ; then σ sa,  
prB ta, Φ te ca ; then hσsprB samutthāya, prB utthāya ; then σs bañḍhanam̄,  
h vadharāñḍhanam̄, Φ bañḍham̄, badham̄ vā, s vamda vā, prB vadham̄ bañ-  
ḍham̄ vā ; then hσsprB vidhāsyati, prB karisyamti || 13 σ tām̄ for tāvan ||  
σs amṛtakalpā, h amṛtakalpāś, Φpr amṛtamayāś, B amṛtamayīś ; then σ karkaṭī,  
h cirbhidyāḥ, s cirbhadyāḥ, Φ cirbhīṭikāḥ, pr cirbhāṭya, B cirbhāṭiḥ || hσsprB om.  
nibhrtaḥ ; then σ avyāpāro bhava, h mā avyāpāraparo bhava, s māvya pāro bhava,  
prB mā tvam̄ avyāpāraparo bhava, Φ vyāpāraparo bhavān || σ om. tac chrutvā ||  
σ gardabhaḥ, Φ rāśabha, hs sa || hσsprB āha || s aho for bho ; then h na, σsprB  
na tvam̄, s tvam̄ na ; then hσsprB vetsi, pr cetsi ; then hσsprB vanāśrayatvād ; then  
14 sΦprB gītarasam̄, σ gītasukham̄ ; then B vanāśrayatvāt, pr vināśrayatvāt ||  
σ om. te° bha° u° ca || sΦprB tenaītad, h tenaīvam̄, sΦprB bravīṣi i uktam̄ ; then  
hsprB ca, Φ caḥ ; then sΦ yataḥ || 15 σ om. this and the following line ||  
pr śaratyotsnāhate || pr dūra, Φ dūre || 16 hsprB jāyate for viṣati ||  
hsprB karṇe, B karṇe || prB gītajhamkārājā, h gītajhamkārāyā, s gītasamskārājā,  
Φ gītādhyamkārājā ||

api 12 śrutvōtthāya kṣetrararakṣā ‘bandha ! bandh !’ aīvaṁ vidhāsyanti. tad bhakṣaya 13 tāvan nibhṛtaḥ ! tac chrutvā rāśabhaḥ pṛāha : ‘bhoḥ ! vanā-śrayatvād 14 gītarasaṁ na vētsi ; tenātad bhaṇasi. uktam ca :

15 śarajjyotsnāhate dūraṁ tamasi, priyasamnidhau,

16 dhanyānām viśati śroṭre gitasamkārajā sudhā.’

Variants of HIBh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A.

Bh °pracālenena; Π<sup>1</sup> anenārtha pralapane, corr. to anena vyarthā°, which is the reading of Π<sup>2</sup>; Π<sup>3</sup> anena vyarthapralapitena ||

7 H I (not Bh) °pravṛtyā, Π<sup>3</sup> °pravṛtto, bh °pravṛddhā || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> caurajātair || HIBh nirbhṛtair ||

9 H IΨA kāśī || Bh cauram for cauryam || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> °corikām ||

10 A rogāḍhye || ΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> jīvitam ||

11 bhΨ tadā || bh tvadīyagataṁ, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tvadīyam gītam || A śamkharādā-nuvādi, bh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> śamkhanādānūvādi, Ψ śamkhanānudānādi, corr. to śamkhanā-nunādādi || H I Bh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> naṁ for na || A ayi for api ||

12 A kṣetrapuraśā, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> kṣetrararakṣakāḥ puruṣā, Bh bhΨ kṣetrarakṣāpuruṣā || bhΨA bāmdham vadham ca vi°, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vadham vaṇdhām ca vi° ||

13 bhΨA āha ||

14 Bh gītam rasam || bhΨA ins. tvam, Π<sup>1</sup>Π<sup>3</sup> ta tvam, Π<sup>2</sup> tat tvam before gīta° || bh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> ins. na between tvam and gīta°, om. na before vētsi || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> jānāsi for vētsi || Bh na vedmi || bh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vravīsi, Ψ bravīsi, A bavīsi || 15 H I śaratjyotsnāhate, Bh śaratyotsnāhate, Ψ śaratjyotsnāhate, Π<sup>1</sup> kṣā[corr. from kṣā]raye[ye deleted]jyo[jyo corr. from some other akṣara]tsnāhate, Π<sup>3</sup> kṣārajotsnāhate, Π<sup>2</sup> drārajñayotsnāhate || A pūram, Π<sup>2</sup> dūre || Π<sup>1</sup>Π<sup>2</sup> priyamsannidhau || 16 bh śroṭe, corr. from śroṭre || bhA Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> gītajhāmkārajā; Ψ gītajhāmkārajā, jhām being very similar to śam; hence P gītaśaṇkārajā ||

**17** śrīgāla āha: ‘māma, asty etat. param kāthoram unnadasi. tat **18** kim tena svārthabhramśinā?’ rāsabha āha: ‘dhig mūrkha! kim **19** aham gītam na jānāmi? tac chrūyatām, tasya bhedāḥ: tad yathā:

**20** sapta svarās, trayo grāmāḥ, mūrchanāḥ tv ekavimśatih,

**21** tānāḥ tv ekonapañcāśat, tisro mātrā, layāḥ trayah ||

**22** sthānatrayam yatinām ca, ṣaḍ bhedāś ca, rasā nava,

**23** varṇāḥ ṣat, trimśat bhāṣāś, catvārimśat tataḥ smṛtāḥ ||

### Variants of hōsprBΦ.

**17** h māna, σ māmaka || Φ asyāttat || σ param na vēsi tvaṁ kevalam anudiśate kiṁ tena, &c.; s param na vēsi gītam | tac chrūyatām, &c.; Φ param gītāḥ kālam annātasi ta kiṁ, &c.; h param na vēsi gīta tvaṁ kevalam unnadasi | tat kiṁ, &c.; prB param na vēsi tvaṁ gītam | kevalam unnadasi || tat kiṁ, &c. ||

**18** σΦh svārthabhrāmśena, prB svārthabhrāmśakena; σ adds kiṁ || h sōvravīt || σ gardabha; Φ rāsabhaḥ || Φ om. āha || B dhig twice || Φ jānāsi || **19** hσΦprB om. gītam after aham, inserting it after jānāmi || Φ tarhi for tac || h bhedaḥ || hσ om. tad yathā; prB tad yathā tasya bhedān śṛṇu (B °ñ chṛ°) || **20** σprB mūrchanāś caikā° || h °vīmśati || **21** σs tānā ekona°, h tānāny ekonapañcāsa, pr tānā tv ekona° || σ tisras tālā for tisro mātrā || σ layas || In Φ the fourth pāda runs thus: ity eta śrutimamḍalam; in prB ity etat svaramamḍalam ||

**22** σ yajñām || Φ (transp.) ca jātīnām || s om. ca || Second pāda in σ: ṣat kāvyāni rasāś ca ṣat, pr ṣadgasya, then one akṣara left free, then sa rasā niva; B ṣaḍ āsyāni rasā nava; hs ṣatsasyāni (s ins. ca) rasāni ca; Φ ṣatśvaidā rasā navā || **23** s varṇṇa, Φ varsā, B (not pr) rāgāḥ for varṇāḥ || hσΦprB trimśatir || sΦ bhāṣā, σ bhāvāḥ, B (not pr) bhāvāś || Fourth pāda in σ: ṣatca-tvārimśatih smṛtāḥ, hspr dvicatvārimśati (pr adds h) smṛtāḥ (h om. h), B catvārimśat tataḥ smṛtāḥ, Φ dvicatvāraviśatis tathā | mātrā || **272, 1** h pañcasīhyadrike; Φ pañcasītyadikam || σ caitad || Second pāda in hσprB: gītāṁgānām ṣatam smṛtām, s gītāṁgām satataṁ smṛtām, Φ gītām || nāgānām ṣatam || (om. smṛtām) || After line 1 σΦprB insert a half śloka; first pāda σhΦprB: svayam eva purā proktam (h śāstre for proktam); second pāda: σ svayam eva śruteḥ priyam, Φ Bharatena śrutanām śriyam, prB Bharatena śruteḥ (pr tsu° for śru°) param, h vedena ca śruteḥ param || **2** sB om. this line || h gītāṁgūḥ saha samvṛtam || σΦpr vṛtam || **2a** B om. this line || hσΦpr karṇe || h saradi || **3** Φ nānya-hātāpriyam loke || s param for priyam || σ śasyate, h durlabhaṁ, for dr̄syate ||

**4** σ śuṣkasnāyurasāsvādas, hsB śuṣkasnāyusvarāhlādāt (h su°, and °mca° for °sva°), pr śuṣkasnāyuh svarāhlādāt, Φ śuṣkasnāccurādbhādāt || Fourth pāda in σ: tyakta ḥakṣeṇa Rā°, pr tyaktaś Tryakṣeṇa Rā°, B Tryakṣeṇa jagrāha Rā°, s ya(or yu)ktas Tryakṣeṇa Rā°, h paktas Tryakṣeṇa Rāvāṇaḥ, Φ paktas Tyakṣeṇa Rāmanāḥ || **5** Φ tvaṁ; hσ om. tvaṁ; prB bhaginīśuta for tvaṁ || prB vadān for vadāsi || Φ manasāṇti for va° ni° || σΦprB om. ca || **6** σ māmaka, Φ mām || Φ mady for yady || σ om. tad aham || sΦprB ins. tāvad after aham || h dvāra-deśasthaḥ, σ vṛtti-dvāra-sthitaḥ, s vṛtti-dvāra-ideśasthaḥ, pr vṛtter, B vṛter, prB dvāra-sthitaḥ, Φ vāḍi-dvāra-sthitaḥ || hσ kṣetram, prB kṣetrapam for kṣetrapālam||

**272, 1** pañcāśityadhikāṁ hy etad gītānāṁ ca śatāṁ smṛtam,

**2** suvarṇaracitāṁ śuddham gītāṅgaiḥ sakalair yutam //

**2a** dhanyānāṁ jāyate karnaiḥ viśeṣāc charadi sthite //

**3** nānyad gītāt priyām loke devānāṁ api dṛsyate;

**4** śuskaśnāyuravāhlādāt Tryakṣām jagāda Rāvaṇāḥ //

**5** tat kathām tvām mām anabhijñām vadasi, nivārayasi ca ?' śrīgāla **6** āha : 'māma, yady evam, tad aham vṛttidūrasthāḥ kṣetrapālam **7** avalokayāmi ;

Variants of HIBh, bhΨ II<sup>1</sup> II<sup>2</sup> II<sup>3</sup> A.

**17** II<sup>1</sup> II<sup>2</sup> II<sup>3</sup> tat for asty etat // II<sup>1</sup> II<sup>2</sup> II<sup>3</sup> kāthorāsvaram nadasi //

**18** II<sup>1</sup> II<sup>2</sup> II<sup>3</sup> tendrithubhramśinā //

bhA dhig 2, Ψ dhig dhig //

**20** HIBhΨA °viṁśati //

**21** bhΨA tānā ekona°, II<sup>1</sup> II<sup>3</sup> tānāś cēkona°, II<sup>2</sup> tānāś caikkona°; Bh tv enako° for tv ekona° //

**22** bhΨA II<sup>1</sup> ṣad āsyāni for ṣad bhedāś ca (cp. the reading of s), corr. in II<sup>1</sup> to ṣad jasyāna; II<sup>2</sup> ṣad jasya ca; II<sup>3</sup> ṣad gasyāna // HIBh bhedā // Bh ṣad ākārā rasā na + om. va //

**23** Ψ II<sup>1</sup> II<sup>3</sup> triṁśatir, bhA II<sup>2</sup> viṁśatir // bh bhāryāś, A bhāvāś // II<sup>1</sup> II<sup>2</sup> II<sup>3</sup> (om. tataḥ) smṛtā, II<sup>1</sup> vudhaiḥ, II<sup>2</sup> II<sup>3</sup> budhai //

**272, 1** HIBh °tyadhičikāṁ, in bh corr. by cop. to our reading; A °tyadhekam // HIBh spatpat for hy etad //

**2** bhΨ II<sup>1</sup> II<sup>2</sup> II<sup>3</sup> vṛtam, A dṛtam for yutam //

**2a** bhΨA II<sup>1</sup> II<sup>2</sup> II<sup>3</sup> om. this line // Bh karnne // **3** bh gītavāraṇ or gīta-dvāraṇ for gītāt priyām, corr. by cop. to gītakaram; Ψ gītadvāraṇ, A II<sup>1</sup> II<sup>2</sup> II<sup>3</sup> gītādvaraṇ // **4** bhΨ II<sup>1</sup> II<sup>2</sup> II<sup>3</sup> °snāyuravair īśāṇ, A °snāyurāvīveśāśāṇ // Bh °ravā-hlādāt // Fourth pāda in bhΨA II<sup>1</sup> II<sup>2</sup> II<sup>3</sup>: rāraṇje Rāvaṇāḥ purā (II<sup>1</sup> II<sup>3</sup> purāḥ) //

**5** Bh om. tvām // Bh nivārayisi //

**6** bhΨA II<sup>1</sup> II<sup>2</sup> II<sup>3</sup> vṛttidvāradeśasthāḥ, Bh vṛtipūradeśasthāḥ (see the corrupt reading of HIBh in the text) //

tvam punah svechayā gītam kuru !' **8** tathā cānuṣṭhite gardabha utkan-dharo bhūtvā śabdāyitum ārabdhah. tataḥ **9** kṣetrarakṣakā rāsabhaśabdaṁ śrutiṁ kroḍhād dantān dantaiḥ pī **10** dayanto lagudam uddiṣya dhāvitāḥ. sametya ca tāvat tā **11** dītaḥ, yāvad bhūmipṛṣṭhe patitāḥ. tatas ca sacchi-drolūkhalam̄ gale **12** baddhvā kṣetrapālāḥ suptāḥ. rāsabho 'pi jātiśvabhā-vagatavedanāḥ **13** kṣaṇenābhhyutthitāḥ. uktam ca :

### Variants of h̄s spr BΦ.

**7** h om. svechayā || **8** h̄sΦprB *tathānuṣṭite* (B °ṣṭhi°) || After *tathānuṣṭite* σ iadyātām ākarnya | tato lakuṭam utpādyā pradhāvitaḥ (l. 10), s rāsabhaṛātām ākarnya kṣetrapāḥ kroḍhā dāntān lagudam udyamya pradhāvitaḥ (l. 10), h utkāṇḍharaṇi kṛtvā riṁkatum āravdhaḥ | tato rāsabhaṛāmkitam samākarṇya kṣetrapālā kroḍhānudattānusaya lakuṭam udgamyā pradhāvitaḥ; Φ uktam-dhararikiṇṭum ārabdhāḥ || tato rāsabhaṛāmkiṇṭu samākarṇya kṣetrapālāḥ kroḍhā dāntāś carvayān | lagudāhastāḥ pradhāvitaḥ (l. 10); prB rāsabhaṛātānam ākarnya kṣetrapāḥ (pr adds 1) kroḍhād dāntān gharṣayan pradhāvitaḥ (pr °to, om. 1; ll. 10, 11); yāvad rāsabho drṣṭas (pr h̄ṣṭaḥ 1) tāval (pr tāvat) lakuṭapra-hārais tathā hato yathā pratāḍito bhūpṛṣṭhe (pr °ṣṭe) patitāḥ (pr om. h; l. 11) || **10** h samastakena for sametya || sΦ om. ca after sametya || Φ h *pratāḍito* || **11** σ bhūmau, Φ bhāmau, h bhūpṛṣṭe, s bhūpṛṣṭho || Φ patatītīḥ || prB tatas ca sacchidrolūkhaile baddvā (pr baddvā) gato mūrṣo (B om. mūrṣo) bhūyo (pr adds 1) pi (12) prasuptaḥ; σ tato grīvāyām uduṣalam baddhvā bhūyo 'pi (12) prasuptaḥ; s tataḥ succhidrodūkhala | vaddho gatāmarṣo bhūyopi (12) suptaḥ; h tataḥ cchidrodūṣalam vārdhā kṣetrikaḥ prasuptaḥ; Φ tatas ca tacchirodhātuduṣalam gale badhvā (12) kṣetrikaḥ prasuptaḥ || **12** Φ om. 'pi after rāsabho || s *svajā-tiśvabhāvān* gatavedanāt ; σ *svajātiśvabhāvāt* kṣaṇenōttithitāḥ, h *svajātiśvabhāvād* gatavedana kṣa°, prB *svajātiśvabhāvād* (pr °prabhā° for °svabhā°) gatavedanāḥ (pr °tāvā° for °tave°) kṣa°; Φ jātiśvabhāvād gatavedanām kṣaṇena utthitāḥ || **13** σ om. uktam̄ ca || **14** Φ sārameyasvarāśvānām, σB sārameyasya cāśvasya, pr sārā-mayasya vāśvasya, h sārameyasya dāsasya || s višeṣyataḥ || Bpr rāsabhasya višeṣataḥ (pr °nah) || **15** h pati, s parajo || hs °janīta || **16** σ tatas ca rāsabho 'pi tad evōdūṣalam ādāya vṛttim cūrṇayitvā pa° ā°; s tatodevōdūṣalam, Φ tatas ca deva udūkhalaṇm, then sΦ with σ (only s vṛtī); prB tatas tam evōlūkhalam (pr °ṣa° for °kha°) ādāya vṛtīm (pr vṛtīm) cūrṇayitvā (pr °rṇṇa°) palāyitum ā°; h tathā ca || tad evōdūṣalam ādāya vṛtīm bhūrnayitvā pa° āravdhaḥ || **17** h̄sΦ etasminn a°, prB atrāṇītare || h̄s sprB ins. 'pi after śṛgālo || h̄sΦprB dūrād eva (pr adds m) tam drṣṭva (s drṣṭam) sasmitam (h savismitam) (**18**) āha | (**19**) sādhu mātula, spr gūten(21)ēti, σΦB gitena mayā prokto (Φ yukto for prokto) 'pi na sthitāḥ, h gitena nivārito na mayā sthitāḥ, om. the second part of the śloka; **20** σΦB apūrvo 'yam maṇīr baddhaḥ | (B om. 1) samprāptam gītalakṣaṇam (B °ṇam) ||

**14** sārameyakharāśvānāṁ, gardabhasya viśeṣataḥ,

**15** muhūrtāt parato na syāt prahārajanitā vyathā.

**16** tataś ca vṛtiṁ bhaṅktvā kaṇṭhastham ulūkkhalam ādāya palāyitum **17** ārabdhah. asminn antare śṛgālo dūrāt tam avaloky **18** ēdam uvāca: **19** ‘sādhu, mātula, gīt’ **21** ēti.

Variants of HIBh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A.

**8** bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *tathānuṣṭite*, A *tathā* (corr. by cop. from *tethā*) *anuṣṭite* || A *bhūyā* || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *śabdayitum* || **9** bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *kṣetrapālā* || Bh *tataḥ kṣetrararakṣakārāś tat śabdām* || bhΨΑ *rāśabhaśabditam* || bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *samā-karṇya*, A *śrutvā samākarṇya* || bhΨ *damtair* || ΨΑ *nipñdayamto*, bh *nīlpi-dayamto*, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *nīlpi-dayamto* ||

**10** Π<sup>2</sup> *lakuṭam* || bhΨBh *udyamya*, A *udyasya*, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *udgrhya* for *uddiśya* || bhΨΑΠ<sup>1</sup>Π<sup>3</sup> *pradhāvitāḥ*, Π<sup>2</sup> *pradhāvītā* || bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *pratādito* || **11** A *yāvā rūvīprṣte ya* (*ya* del. again) || Π<sup>1</sup>Π<sup>2</sup> *bhūprṣte*, corr. in Π<sup>1</sup> to *bhūprāste*, which is the reading of Π<sup>3</sup> || HΙ *sacchidrolūṣalam*; bh *sacchidrodūṣalam*; Ψ *sacchidrodūṣalam*; A *sacchidrauḍūṣalam*, corr. to *lām*; Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *sacchidram uḍūkhalaṁ* ||

**12** HΙ *badhāḥ* || HΙ *kṣetrāpālāḥ* || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *prasuptāḥ* || bhΨΠ<sup>1</sup>Π<sup>3</sup> *sva-jātisvabhāvagatavedanāḥ*, A *svajātisvabhāvagatavedanāḥ*, Π<sup>2</sup> *svajātīyagatasvabhā-vatedanāḥ* ||

**13** Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *kṣaṇenāpy utthitāḥ* || **14** Bh *°kharāśvānāṁ*, corr. by cop. from *°khakhāśvānāṁ*; bhΨΑ *°kharāśvasya* || Π<sup>1</sup> *sārameyasya cāśvasya*, corr. from other akṣaras, the last of which being *śvānāṁ*; Π<sup>3</sup> *sārameyasya cāśvayam*, Π<sup>2</sup> *sārameyasya vāśvayya* || **15** bh *prajārajanitā*, A *prahārajanitavyethā* || **16** HΙ *vṛtiṁ* || HΙ *ulūṣalam* || bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *tataś ca tam evōdūṣalam* (A *eva udūṣalam*); in Π<sup>1</sup> corr. to *evōdūkhalam* (which is the reading of Π<sup>2</sup>Π<sup>3</sup>) *ādāya vṛtiṁ* (Π<sup>1</sup>Π<sup>3</sup> *vṛtiṁ*) *cūrṇayitvā pa° ā°* || **17** bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *etasminn* || Bh *dūrattarāt* for *dūrāt* || Bh *gītenēti* || bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *śr° dūrād eva tam* (Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> *enam* for *eva etam*) *drṣtvā sasmitam* (A *sasmitāntam*) (**18**) *idam āha* || (**19**) *sādhu mātula gitena vārito na mayā sthitāḥ* | (**20**) *apūrvo 'yam maṇir baddhaḥ* (A *baddho*) *samprāptam gītalakṣaṇam* ||

**21** bhΨΑ add *iti* || Ψ adds *kathā* 6 ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13.16.23 (a gross *chandobhaṅga*) ; 272, 2 a (an interpolated half śloka) ; 6 (the reading of Bh being a corruption of that of HI, and that of HI being an obvious corruption of that of bhΨΑΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>). Besides, in 271, 11 Bh HI read *nam* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdānurūḍinam* to be the adjective neuter. But as Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrṇabhadra, who tells us that he has corrected the text गुरुणादरेण (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.<sup>1</sup> But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp. our variants at 264, 6.14<sup>2</sup>.24, 266, 10 (HI blunder : *venivaccharajah*, Bh wrong correction thereof : *veṇuvatsarājah*).<sup>3</sup> 269, 22 (*palāyanavिषयः* Bh H and *jalāśrayam* Bh HI). 272, 22 (the number of the preceding tale being inserted in a wrong place). 275, 10 (same gap in Bh H; corrected in I). 277, 3.15.17 (wrongly corrected in I). 278, 8 (Bh HI *vayam* for *vanam*; but *vanam* must be the original reading, as it forms the contrast to *gr̥ham*; cp. also 278, 18). 279, 11 (original reading *vyathā*, as in our text; Bh corrupted to *yathā*; HI—a correction of this corruption based on the end of the fourth pāda :—*tathā*). 280, 20 (*ko'pi* for *kam api*; h also has this blunder!). 281, 9 (our text: *tr̥ṣṇākhū tu*; corruption in Bh: *tr̥ṣṇīkā tu*; correction thereof in HI: *tr̥ṣṇā* [I *tr̥ṣṇau*] *kāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (Bh H). 282, 4 (our text: *hataḥ śatruḥ*; H corruption: *hataḥ śatrum*; corruptions thereof in Bh and I; Bh: *hataśatrum*, I: *hataḥ śatru*). 6 (same gap in Bh HI). 283, 13 (*aśvamadhyastho*, corrupted to *madhyastho* in the archetype of Bh HI; this is corrupted to *madhyāsthām* in H, and wrongly corrected to *madhyasthām* in I). 284, 12 (Bh I °*gatir*, Hh °*gati*, for °*matir*). 285, 21 (Bh HI *arddhodite* for *anuddhānah*; but cp. 286, 5).

If Pūrṇabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणिः. Certainly no such man would have been entrusted with the revision of an old celebrated work by

<sup>1</sup> See above, p. 30 f.

<sup>2</sup> Simpl. MS. h has a compound: °*māhāmānsāvīkrayasādhabavṛttiprabhṛtīnām*, but it adds *ekutamaḥ*!!

<sup>3</sup> As to Vīnāvatsa, cp. Speyer, Studies about the Kathāsaritsāgara, Amsterdam, 1908, p. 5.

a minister.<sup>1</sup> Hence we must conclude that, in the fifth book, not Bh, but the bhΨ-class has preserved the genuine text of Pūrnabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*.

This view is corroborated by the fact that many—and always good—readings, in which bhΨ deviate from the Hamburg MSS., are to be found in the σ-class of the *textus simplicior*. Hence we may conclude that Pūrnabhadra used at the same time MSS. of both the H- and σ-classes, preferring in most cases the H-class.<sup>2</sup>

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,<sup>3</sup> I thought it probable that the stories V, xv, xvi (Bühler and HI) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.<sup>4</sup> Now these two stories *are* missing in Bh. This shows that my view in this respect was correct.

As in the fifth book Pūrnabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

### § 7. Books I to III in Manuscripts Bh and Φ.

In order to show the relation between Bh and Φ in that part of the two MSS. which contains Pūrnabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p. 126, to p. 134, 23 inclusive. It will be seen that Φ cannot go back, in this part of the text, to Bh. Both Bh and Φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from Φ's reading that, at the time when the source of Φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and Φ must go back to some marginal addition); 128, 19.30; 129, 1.9; 131, 8.9.10 (the interesting interpolation of द्विजदिगंबराणि inserted only in Bh in due order); 132, 8

<sup>1</sup> See *praśasti*, 289, 18.

<sup>2</sup> See our parallel Specimens I to III. There, indeed, nearly *all* the text of Pūrnabhadra's recension is to be found in HI, or Kielhorn-Bühler and h, where he follows the *textus simplicior*.

<sup>3</sup> Berichte der kgl. Sächs. Ges. der Wissenschaften, phil.-hist. Kl. 1902, p. 68.

<sup>4</sup> I. c., p. 68 f.

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder).

The fragment of Pūrṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers  
outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and HI.

Our text p. 75, 18.

**18** bahavah̄ panditāḥ kṣudrāḥ, sarve māyopajivināḥ. ||  
**19** kuryuh̄ kṛtyam akṛtyam vā, uṣṭre kākādayo yathā ||  
**20** Damanaka āha | katham caitat | so 'bravit |  
**22** asti kasminīścī nagare vanīk Sāgaradatto  
nāma | sa uṣṭrāśatam **23** bahumūlyacyelakasya  
bhṛtvā kasyāmīścid diśi prasthitāḥ | atha tasya  
**24** Vikaṭanāmōstro 'tibhāreṇa nipiḍito viṣrasta-  
sarvāṅgo niśceṣṭāḥ **25** patitāḥ | tato vanīk ce-  
lakabharam anyesuṣṭreṣu vibhajya ksipt-  
vā **26** 'aranyabhūmir iyam viṣamā, asmin  
sthāne na śakyate sthātum' **27** iti Vikaṭam  
vihāya prasthitāḥ | tasmiṁś ca sārthavā-  
he gate Vikaṭāḥ **28** śānaiḥ śānaiḥ samcarāñ  
śāspam bhakṣayitum ārabdhāḥ | evam asau  
**76**, **1** katipayair evāhobhir balavān sam-  
vṛttāḥ | tasmiṁś ca vane Madotkaṭo **2** nāma  
śimhāḥ prativasati sma | tasyānucarā dvī-  
piyāyasagomāyavaḥ | **3** atha tais tad vanam  
bhramadbhir dṛṣṭāḥ sārthavāharibhṛas-  
taḥ sa uṣṭrah̄ | **4** tam cāvijñātapūrvvarūpam  
hāsyajanakam dṛṣṭvā śimhāḥ prṣṭavāḥ |  
idam **5** apūrvam sattvam iha vane pre-  
chyatām | kas tvam asi | tato **6** 'vagatataṭtvā-  
rtho vāyaso 'bravit | uṣṭro 'yam loke pra-  
khyātanāmā | **7** tataḥ śimhena prṣṭāḥ | bhoḥ,  
kutas tvam iha | tena cātmano yathā-**8**vṛttavi-  
yogaḥ sārthavāhāt samākhyātaḥ | &c.

Bh (exactly as in the MS.).

vahavah̄ pamditāḥ kṣudrā sarve māyopajivināḥ ||  
 kuryuh̄ kṛtyam akṛtyam vā uṣṭre kākādayo yathā || **306**  
 Damanaka āha || *katham etat* || so 'vruvit ||  
 asti kasminīścī nagare vanīk Sāgaradatto  
nāma | sa uṣṭrāśatam bahumūlyasya celakasya  
bhṛtvā kasyāmīścid diśi prasthitāḥ | atha tasya  
 Vikaṭanāmā uṣṭro 'tibhāreṇa piḍito viṣrasta-  
sarvāṅgo niśceṣṭā patitāḥ | tato vanīk ce-  
lakabharam anyesu uṣṭreṣu vibhajya ksipt-  
vā aranyabhūmir iyam viṣamā 'smīn  
sthāne na śakyate sthātum iti Vikaṭam  
vihāya prasthitāḥ | tasmin sārthavā-  
he gate Vikaṭāḥ śānaiḥ śānaiḥ utthāya samcaran  
śāspam bhakṣayitum āradhvāḥ | eva ca sau  
katipayair evāhobhir vvalavān su-  
vṛttāḥ | tasmiṁś ca vane

kadācīt tair itas tataḥ  
paribhramamāṇaiḥ sārthād bhrasṭāḥ Krathanako nāma  
uṣṭro dṛṣṭāḥ aīha śimhāḥ āha || aho apūrvam idam satrapī ||  
ta jñāyatāpi | kim etad āranyakam  
grāmyam vā tata śrutvā vāyasaḥ āha || bho svāmin  
grāmyōyam uṣṭranāmo jīvavīśeṣāḥ | tava  
bhajyals tad vyāpādyatām śimhāḥ || na  
grīham ḥāgataḥ hanmi | uktaṁ ca ||  
grīhe satrum api prāptāpi viśvastam akutoyam ||  
yo hanyāt tasya pāpaṇi syāc chatavrāhmaṇaghāṭakam || &c.

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrṇabhadra follows Śār. β, i.e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a *textus simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Vikāṭa* with Pūrṇabhadra's text, whereas in the subsequent part of the fable its name is *Krathanaka* as in the *textus simplicior*.

Hamb. MSS. (Text exactly according to H;  
in the footnotes readings of I).

bahavah pāṇḍitāḥ kṣudrāḥ ॥  
kuryu ३ kṛtyam akṛtyam vā ॥  
Damanaka āha । katham etat so 'bravīt ॥<sup>5</sup>

Śār. β.

bahavah pāṇḍitāḥ kṣudrās sarve māyopajivināḥ ॥  
kuryur doṣam adoṣam vā uṣṭre kākādayo yathā ॥  
Damanaka āha । kathamp caitat । so 'bravīt ॥

asmi ६ kasminścid vanoddeśe<sup>7</sup> Madotkaṭo nāma  
simhaḥ prativasati sma । tasya cānucarāḥ anyepi dvī-  
piyāyasagomāyavah<sup>8</sup> samti । atha kadācīt tair itas tato  
bhramadhbhiḥ<sup>9</sup> sārthād bṛhaṣṭah<sup>10</sup> Krathanako<sup>11</sup> nāmōṣṭro  
drṣṭah<sup>12</sup> atha simha āha । aho apārvoyam satvas  
tat jñāyatām । kim ayam ḫanyako<sup>13</sup> vā  
grāmyo vā । tat śrutvā<sup>14</sup> vāyasya āha । svāmin<sup>15</sup>  
grāmyoyam uṣṭrah nāmā jīvavīśeṣah tava<sup>16</sup>  
bhṛyoṣ ca vyāpādyatām ।<sup>17</sup> siṃha āha ॥<sup>18</sup> nāham  
grhāgataḥ hanmi ॥<sup>18</sup> uktam ca ॥<sup>18</sup>  
grhe śatrum api prāptam visvastam vihitāgamaḥ<sup>19</sup>  
yo hanyāt tasya pāpan syā । t satavrāhmaṇagṛhātajam<sup>20</sup>

asti, kasminścid vanoddeśe Madotkaṭo nāma  
simhaḥ prativasati sma । tasyānucarāś trayāḥ piśitāśino dvi-  
piyāyasagomāyavah । atha tair  
bhramadhbhir drṣṭas sārthavāhparibhra-  
ta uṣṭrah । tam cājñātāpūrvavarūpam  
hāsyajanānam drṣṭvā simhaḥ prṣṭavān ।  
idam apūrvam sattvam iha vane pro-  
chyatām । kas tvam iti । tato 'vagatataṭtvā-  
rtho vāyaso 'bravīt ।  
ā-  
khyātanāmōṣṭro 'yam iti । tatas tena simhasa-  
kāśam viśvāyānītaḥ । tenāpi yathāvittam  
ātmano viyogas sārthavāhīt samākhyātaḥ । &c.

<sup>1</sup> I kṣudrāḥ, om. danda ॥      <sup>2</sup> I māyopajivināḥ ॥      <sup>3</sup> I kuryūḥ ॥      <sup>4</sup> I om. danda ॥      <sup>5</sup> I sōbravīt,  
om. danda ॥      <sup>6</sup> I astī ॥      <sup>7</sup> I vanodeśe ॥      <sup>8</sup> I dvīpiyāvāḥ ॥      <sup>9</sup> I °dbhiḥ ॥      <sup>10</sup> I °dbhaṣṭoh ॥      <sup>11</sup> I Kratha ॥  
<sup>12</sup> I double danda ॥      <sup>13</sup> I ins. māḥ ॥      <sup>14</sup> I tachrūtvā ॥      <sup>15</sup> I svāmin ॥      <sup>16</sup> I °sastava ॥      <sup>17</sup> I om. danda ॥  
<sup>18</sup> I double danda ॥      <sup>19</sup> I vihitāgamaḥ with following danda ॥      <sup>20</sup> I syāchatabrāhmaṇaḥ ॥

In the Tale II, vi, the two genii *Karman* and *Kartṛ* are confused, p. 157, 21 and 24; but in the second place Bh reads *Kartṛn* for *Karman*, and in the following part of the story the mistake is not maintained.

In 49, 14 the reviser shows his pāṇḍityam inasmuch as, after उत्तं च, he inserts कालिदासे शाकुनतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair; for in 170, 10 he makes श्विरःकंठकेशान्मर्द्दनं कुर्वाणस्<sup>1</sup> out of शरद्धुंटकशावमर्द्दनं कुर्वाणस्.<sup>2</sup> And again, his pāṇḍityam abandons him in 218, 12, where bhΨ write अहो विल३। अहो विल३।<sup>3</sup> Pūrṇabhadra here observes with his sourcee Śār. β the rule laid down by Pāṇini in his sūtra viii. 2, 84: द्वूराङ्गूते च, i. e. '(Pluti takes place) also in calling from afar.' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. भो२ for भो भो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो विल विल इत्युक्ता, &c.<sup>4</sup>

Evidently this reviser used still other sources than the *textus simplicior*. For after the kathāsamgraha<sup>5</sup>-stanza 125, 30 he adds:

न नीचजनसंसर्गान्वरो भद्राणि पश्यति ।

वृषसिंहभवा प्रीतिर्जुवेन विनाशिता

चेति द्वार्चिंशितमी (!) कथा। As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the *textus simplicior* and the *Tantrākhyāyika*, shows that the numerous deviations of BhΦ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of BhΦ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Cp. 9, 26; 10, 2; 11, 2, 23; 13, 16; 18, 11; 28, 10; 35, 18 (wrong correction); 42, 8; 43, 4; 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8, 17; 83, 6; 93, 9; 96, 10; 99, 5, 6, 11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12; 131, 18; 132, 12 (wrong

<sup>1</sup> So BhΦ.

<sup>2</sup> But cp. Variants.

<sup>3</sup> Our text spells विला३ with Böhtlingk in his second edition of Pāṇini.

<sup>4</sup> MS. A reads अहो विल०। अहे (!) विल०।, taking ३ for an old-fashioned form of त्.

<sup>5</sup> This expression is to be found in Merutuṅga's *Prabandhacintāmaṇi* (Bombay, 1888), p. 25.

correction); 136, 4; 138, 12; 143, 24; 145, 24; 147, 2; 152, 10; 154, 16 (wrong correction); 161, 2; 162, 13; 163, 13 (see Variants); 170, 20 (wrong correction); 179, 18; 180, 4; 186, 4; 192, 23; 198, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction).

There can be no doubt that Bh, in its Pūrṇabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33, 12.15.21 (ep. Śār. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 3.26; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh—and KL<sup>2</sup>Mü<sup>2</sup>—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first पिंगलकः (l. 22) to a second पिंगलकः, such aberrations being the most frequent causes of gaps. If this view is correct, all these MSS. must have filled in this gap from some other MS., for they omit the first पिंगलकः.

As in the case of A, it is not to be made out *with certainty* whether the Pūrṇabhadra fragment contained in BhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantrākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΦ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz. भूमि for भूमौ. This blunder evidently goes back to a misreading of भूमा at the end of the pāda. The copyist of the archetype of bhΨA BhΦ took the second *au*-stroke for a *dandā*, and misread मि as मि. In the same specimen Bh inserts न in l. 45, makes च्यांच् out of संच्यात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 115 ff. our parallel texts run as follows :

H I	athavā	so'tra	rājā,	tad	viśvāsthāne caturaḥ śāśakān	atra dhṛtvā
h	athavā	yadi so'tra	rājā,	tad	viśvāsthāne caturaḥ śāśakān	atra dhṛtvā
Kielh.	atha	yadi so'tra	rājā,	tato	viśvāsthāne caturaḥ śāśakān	atra dhṛtvā
Pūrn.				tatas		
Bh	atha	yady asau iha rājā,	tad	viśvāsthāne caturaḥ śāśakān		dhṛtvā tatas
H I	tam	āhūya	drutataram	āgaccha ;	yena yaḥ kaścid dvayor	madhye
h	tam	āhūy-		āgaccha ;	yena yaḥ kaścid dvābhȳām	madhyād
Kielh.	tam	āhūya	drutataram	āgaccha ;	yena dvayor madhyād yaḥ kaścit	
Pūrn.	tam	āhūya	drutam	āgaccha ;	yena yaḥ kaścid āvayor	madhyāt
Bh	tam	āhūya	drutam	āgaccha ;	yena yaḥ kaścid āvayor	madhyāt
H I		rājā,		sa sarvān	etān	bhakṣayisyati.
h		rājā bhaviṣyati,	sa sarvān	etān		bhakṣayisyatitī.
Kielh.	parākramēṇa	rājā bhaviṣyati,	sa sarvān	etān		bhakṣayisyatitī.
Pūrn.	parākramēṇa	rājā bhaviṣyati,	sa sarvān	evaitān mrgān		bhakṣayisyati.
Bh	parākramēṇa	rājā bhaviṣyati,	sa sarvān	ava (!)	etān mrgān	bhakṣayisyati.

The sentence *tad*, &c. (H I h), or *tato*, &c. (Kielh.), is grammatically incorrect, inasmuch as the subject of *dhṛtvā* is the lion, and that of *āhūya* the hare. Pūrnabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (H I h) or the *tato* (Kielh.) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrnabhadra's text as given in bhΨA; but besides he must have compared some MS. of the *textus simplicior*. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in H I h, and secondly by *tatas*, as in Pūrnabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrnabhadra's text *tatas* corresponded to *tad* of the *textus simplicior*, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhṛtvā*), which accordingly he inserted, without reflecting, before Pūrnabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the  $\sigma$ -class is here more original than that of H I. The wording of the Hamburg MSS. means: Bhāsuraka is an usurper. Or else, if he is *indeed* the legitimate king, let him come, in order that that one of both of us who *is* the legitimate ruler may eat all the animals. This passage lacks wit; for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The  $\sigma$ -class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat*<sup>1</sup>

<sup>1</sup> But the single combat is not even mentioned in the old MS. h of the  $\sigma$ -class which only has the future tense *bhaviṣyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrnabhadrā deletes the words *athavā*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrnabhadrā's genuine text and of the *textus simplicior*. Here, as in the case treated above, p. 68 f., the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated; in our passage, he preserved, from these different sources, two different words—*tad* and *tatas*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly *convinced* me that Bh does not go back to an archetype independent of that of bhΨA, I give nevertheless the readings of this MS. throughout from the beginning of page 126 to 134,<sup>23</sup> inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *tathā hi* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

## Chapter IV. Principles which guided the editor in the construction of the text.

### § 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pañcatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrnabhadrā's time there existed several redactions of this work, and Pūrnabhadrā was well aware of the fact that none of them contained any

longer the text as written down by the *ādyakavi*. In revising what had grown in the course of time to be a 'whole sāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style *pandits*. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the Pañcatantra, he followed not the European, but the Hindu manner of proceeding. Instead of *separating* the various recensions of the work which he was editing, he *contaminated* them; with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Utrum editio ornatior, an simplicior, sit habenda vetustior, vel primae Pantschatantri formae propinquior, de ea re sententiam ferre certam non audeo; magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornatior, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam proprius accedit, proptereaque cum libro Kalilae magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciorem accommodata est, quoniam codices H.I.L. qui mihi obtigerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adipicarem. Qui codices ubi nimis vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornatior', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepi nimis multos (!), ut lectores critici eorum, quos aut retinendos, aut eiiciendos esse censeant, ipsi instituere possint delectum.' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the Pañcatantra among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Bühler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the  $\sigma$ -class of the MSS. of the *textus simplicior*.<sup>1</sup>

Kosegarten's publication of a small portion of the *textus ornatio*, i. e. of Pūrnabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the Pañcatantra. I point out only the fact that the characteristic passage 4, 21 to 5, 2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions :—

- (1) How many different recensions of the Pañcatantra are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old Pañcatantra recensions down to that of Pūrnabhadra has been established in the Introduction to my edition of the Southern Pañcatantra. It is also given at the beginning of this volume, p. 5. The Southern Pañcatantra and the Tantrākhyāyika are critically edited. The genetic relations existing between the old Pañcatantra texts are minutely studied in the Introduction to my translation of the Tantrākhyāyika. Moreover, I have shown that Pūrnabhadra based his text mainly on the secondary recension of the Tantrākhyāyika (*Sār. β*), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the  $\sigma$ -class.

Now I have examined all the available MSS. of the Jaina recensions of the Pañcatantra. All the MSS. of Pūrnabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent at the same time with the Tantrākhyāyika and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrnabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrnabhadra's recension. But there are also MSS. which contain new recensions based

<sup>1</sup> See above, p. 12 (pr), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Śār. β, with the Southern Pañcatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are: (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrnabhadra follows the oldest texts (Śār., Som., Kṣem., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I, v, but follow Pūrnabhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrnabhadra's text agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrnabhadra's genuine text in the number and in the arrangement of the stories; cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrnabhadra's main sources, and this enabled me to find out easily the interpolations of single MSS.

**Basis of the edition: bh, N, A; Ψ, PL<sup>1</sup>, p, Pr, M; BhΦ.**

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrnabhadra's recension: bh N A, Ψ PL<sup>1</sup> p Pr M, BhΦ. As shown above, ABhΦp contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL<sup>1</sup> p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Śār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrnabhadra's text is to be found in the most trustworthy MSS. of the *textus simplicior*; <sup>1</sup> cp. 22, 25; 181, 2; 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. H I h. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrnabhadra's genuine text. All the passages

<sup>1</sup> In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and Ψ are marked with an asterisk.

Though of course, except in passages where bhΨ are incomplete to-day, the MSS. N PPr M cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen Ψ. Otherwise I should have jotted down still more of its mistakes, and the relation between M and Ψ would appear even more clearly than now. To the contaminated MSS. pABhΦ and to L<sup>1</sup> only occasional reference has been given, except in book V, where I give the complete readings of Bh, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Pūrnabhadra took over the *textus simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and Ψ differ very little from Pūrnabhadra's autograph text.**

The very fact that so many MSS. can be proved to go back to bhΨ shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bhΨ. Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Pūrnabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

**§ 2. Emendation of the text.**

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine *with certainty*. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings.

Paul in his fundamental work ‘Principien der Sprachgeschichte’,<sup>1</sup> p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his ‘Vedachrestomathie’: <sup>2</sup> ‘Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.’ To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father’s translation of Christoforo Armeno’s ‘Peregrinaggio di tre giovani figliuoli del re di Serendippo’ the beginning of which translation he published in the third volume of his periodical ‘Orient und Occident’.<sup>3</sup> This MS. is very carefully written in its author’s fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey’s pen, this sentence on leaf xvi, first page: ‘Da aber der Jüngling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen Dichter des Ministers und umarmte sie alle drei mehrere mal.’ L.v. Schroeder’s excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book ‘Indiens Literatur und Cultur in historischer Entwicklung’: <sup>4</sup> ‘Am Bedeutendsten und Selbständigkeit sind unter denselben zwei Dichtungen, welche dem Kâlidâsa zugeschrieben werden . . . : der Raghuvamça . . . und der Kumârasambhava, d. i. die Geburt des Liebesgottes . . .’ In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote ‘Telugu-Fassungen’, and later on, as my attention was concentrated on inserting the newly discovered recension v, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: ‘Die dramatischen Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden.’ This, I am bound to confess, is unmitigated nonsense. What I wanted to write, was of course: ‘Die Beziehungen, die . . .’. Likewise I wanted to write Tamil- for Telugu-. Paul intended to write *hortis*, Hillebrandt Atharaveda, v. Schroeder Kriegsgottes. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer’s copy and the proof-sheets without seeing my blunders. For there is not only a ‘Druckfehlerteufel’, who disfigures the words written by the author, but there

<sup>1</sup> Halle, Max Niemeyer, 1886.

<sup>2</sup> Berlin, Weidmannsche Buchhandlung, 1885.

<sup>3</sup> See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160.

<sup>4</sup> Leipzig, Verlag von H. Haessel, 1887.

is a *piśāca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Töchter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Töchter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological *ἀκρίβεια*, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook *in their own wording* evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works.<sup>1</sup>

But for the work of Messrs. Fischer and Bolte,<sup>2</sup> I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen *Töchter*', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

<sup>1</sup> Cp. also above, p. 28, note 2, and p. 30, note 2.

<sup>2</sup> Die Reise der Söhne Giaffers aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umrungen* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

*Umrungen sahn wir uns von beiden Heeren,  
Nicht Hoffnung war, zu siegen noch zu fliehn.*

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2399 f. (III, 8), Schiller uses the right form:—

*Umringt von Feinden kämpft sie ganz allein,  
Und hilflos unterliegt sie jetzt der Menge.<sup>1</sup>*

And this same right form occurs in verse 447 (I, 1):—

*Und find' ihn — hier! umringt von Gaukelspielern . . .*

The same holds true in India. Even so scholarly a work as the classical author Dandin's Kāvyaśāstra is not quite free from anomalies; see Böhtlingk's edition,<sup>2</sup> p. vi. In another śāstra, whose aim was in part to teach standard language, viz. in the Tantrākhyāyika (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, Altind. Gramm. II, § 82, a, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,<sup>3</sup> Prof. E. Leumann proved from old palm-leaf MSS. that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmins as well as Buddhists and Jainas wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the Parīśiṣṭaparvan.<sup>4</sup> As to occasional mistakes committed by another learned author, viz. Pradyumnaśūri, cp. Jacobi's edition, p. 3 f.<sup>5</sup> Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

<sup>1</sup> In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umrungen*.

<sup>2</sup> Dandin's Poetik (Kāvyaśāstra). Sanskrit und Deutsch herausg. von O. Böhtlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Bühler, WZKM. viii. 29 f.

<sup>3</sup> See Bezzenger's Beiträge, 1900, p. 125 f.

<sup>4</sup> Sthavirāvalī Charita or Parīśiṣṭaparvan . . . Calcutta, 1891 (B. I.).

<sup>5</sup> Shri Pradyumnaśāra, Samarāditya Samkshepa, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इमैः instead of एमि:, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900–1300 A. D.).<sup>1</sup> As early as 1877, G. Bühler expressed his view about Jaina Sanskrit as follows : ‘Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren höher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyas von Anhilvâd-Pâthan 943–1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hie und da wirkliche grammatischen Fehler vor, und von dem Prâkrit beeinflusste Redeweisen sowie vom Prâkrit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz. to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es geläufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein erträgliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.’<sup>1</sup>

I am not inclined to think that the *Jaina* authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pânini’s Sanskrit grammar. The author of the recension ξ of the Southern Pañcatantra certainly was not a *Jaina*; still this recension contains the most faulty Sanskrit text I have ever seen. As to the Hitopadeśa, I have given a certain instance of a chandobhaṅga adopted by its author Nârâyâna; see my edition of the Southern Pañcatantra, p. lviii. As to the Saurapurâna, see Jahn, Das Saurapurânam (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Daṇḍin and the author

<sup>1</sup> This passage is quoted from the ‘Zusätze und Berichtigungen’, appended by Weber, p. 102 f., to his edition and translation of the ‘Pañcadanḍachattraprabandha. Ein Märchen von König Vikramâditya. . . . Aus den Abb. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin . . . 1877. In Commission bei F. Dümmler’s Verlags-Buchhandlung (Harrwitz und Gossmann).’

of the *Tantrākhyāyika* have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Dandin, nearly all classical authors occasionally committed so-called blunders<sup>1</sup> which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmins and Jainas throughout many a century in mediaeval and even in modern India.<sup>2</sup> It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrnabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I did find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.<sup>3</sup>

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case; but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

<sup>1</sup> Cp. Wackernagel, Altind. Grammatik I, p. xliv ff., esp. p. xlvii ff.

<sup>2</sup> See my translation of the *Tantrākhyāyika*, Introduction, chap. I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūri*, who in a letter expresses his view as follows: ‘I am of opinion that in the time of Hemachandra and other Āchāryas . . . the Sanskrit, I mean the classical Sanskrit, was the language of the Sishtas; and the learned amongst them, especially those whose aim it was to establish their reputation as savants, must have written in a style approved by the most cultivated class of people of the time. . . . Hemachandra’s utterances themselves must be regarded as grammar.’ Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language prevailing in their own time. The history of every language bristles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction यूय तिष्ठन् (a contamination of यूय तिष्ठत and भवन्तस्तिष्ठन्) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

<sup>3</sup> See above, p. 30 ff.

## LIST OF VARIANTS

### INTRODUCTION

#### Page 1.

1 *arham* in ΨPPrM is written in the well-known Jain fashion; in A it is mutilated to a flourish resembling an *e*; N om. the diagram || For *om namah śri*, A: *śrīsarvajñāya namah*, N *śrīgaṇeśāya namah* || 4 A *dākṣapātye* || A *pramadāropyam* || 5 N *pracara*° for *pravara*° || After *marīci* Pr ins. *manjari* || ΨPrM *sakalakalāpāragataḥ*, P *sakalakalāpāragataḥ*. After *marīci*°, N ins. *manjari*°, om. *carcita*° and adds *yugala* after *carana*, omitting the visarga || A *amarāśaktināmarājā*; over *kta* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anamṛtaraśaktiś* || 8 M *ta* for *bho*, corr. from *vā* || 9 A *athēdām ucyate* for *athavā sā i° u°* || 12 NA *bhavet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eteśām* || N om. all between *bhavati* and *caranam* [so for *vyākaranam*] l. 16; *caranam* is corr. to *tatkaranam*; M *kendā*[new line]*nuṣṭeyam* || M *tatraiko sacivāḥ* *procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatraikai* . . . [no more to be made out] . . . *procuḥ*; A *atraīke* || 18 N *jīvitavyaviṣayaḥ* || 19 A *tad* for *kimcid* || 24 Ψ *tatrāsti*, but *da* add. by cop. over the line between *ta* and *trā* || A om. *nāma* ||

#### Page 2.

1 N *prāk* for *drāk* || 3 A *yojayisyāmi* || 4 A *tathyām vacanam* || 5 Pr *°jñānan na* || ΨPPrM *svanāmatyāgām* || 6 P [not Ψ] only *śinḥa* for *śiṇhanādaḥ* || A *arvalipsuḥ*, corr. to *avalipsuḥ* || M *braīmī*, corr. to *bru*° by later hand || N *aśitivarṣa* || 7 *yārtha* of *vyāṛytta*° worn off in P || 8 M *adyatamo* || 9 A *sa darśayitum* || 11 M *etā*, N *evaṁ* for *etām* || M *°nvitatsū kumārān* || 12 M *nivṛti*, N *nivṛttim* || *viṣṇuśarmāpi* also Hamb. MSS. and h || A *ājagāma* || 13 M *mitrabhedāḥ mitrasamprāptih kakālūkīyaḥ* [corr. to *ya*] *labdhapraṇāśām* [corr. to *śā*] ā [corr. to ā and, by later hand to *āśra*!] *parīkṣitakāritēti* || 14 P *rāputrāḥ* || A *adhīya* || 15 M *tataḥ prakṛti* || A *pañcatañtrakanīśāstram* || 17 A *yo 'tra etat paṭhati prāyo*, corr. to *yo 'traiva paṭhati nityam* || M om. *vā*; a later hand supplies *ca* ||

## BOOK I.

## Page 3.

**1** M *prārabhyate mitrabheda*, corr. to <sup>o</sup>ti <sup>o</sup>dan̄  $\parallel$  A *prathamas tamtraḥ*  $\parallel$  A *tasyāyam*  $\parallel$  N *ālyaslokaḥ*  $\parallel$  **2** Ψ ins. *ślokaḥ* before *snehaḥ*, but deletes it again  $\parallel$  **3** ΨPPr *vināsitah*  $\parallel$  **4** N om. *tad yathā*  $\parallel$  M *dākṣinātya* *teṣu*, corr. to *dākṣinātye* (!)  $\parallel$  A om. *pura*  $\parallel$  Over *puraṇḍarapura*<sup>o</sup> gloss in Ψ by cop. *'marāvati*  $\parallel$  **5** ΨPPr *kailāśasikharā*<sup>o</sup>  $\parallel$  P *vidha*<sup>o</sup> for *vividha*<sup>o</sup>  $\parallel$  NM <sup>o</sup>*pra-haraṇāvaraṇapa*<sup>o</sup>; this seems to be the genuine reading  $\parallel$  **6** N <sup>o</sup>*gatecrukīla*<sup>o</sup>  $\parallel$  **7** A <sup>o</sup>*devāyatanaṁ*  $\parallel$  ΨPPrM <sup>o</sup>*parikarato*<sup>o</sup> (Pr continuing <sup>o</sup>*rechita*<sup>o</sup>), N <sup>o</sup>*panikarato*<sup>o</sup>, A <sup>o</sup>*parikaro*<sup>o</sup>, BhL<sup>2</sup> <sup>o</sup>*parikalito*<sup>o</sup>; L<sup>1</sup> with us  $\parallel$  M <sup>o</sup>*tocchrita*<sup>o</sup>, corr. to <sup>o</sup>*tocchata*<sup>o</sup>  $\parallel$  M <sup>o</sup>*himagine sadṛśakāraprā*<sup>o</sup>  $\parallel$  **8** M *mahiṭāropaṇi*, corr. to <sup>o</sup>*roddhaṇi* $\parallel$  **9** A *vardhamāno nāma sā*<sup>o</sup>; P *vardhamānanāma*<sup>o</sup>  $\parallel$  **10** ΨPL<sup>1</sup>PrM om. *tasya* before *cittam*; but in Ψ a nearly imperceptible mark refers to the inferior margin, where cop. supplies it  $\parallel$  A ins. *pi* after *pravecyamāno*  $\parallel$  N *ava* for *iva*  $\parallel$  **11** A ins. *pi* after *saṃcīyamāno*  $\parallel$  Ψ *valmīkad vardhamātē*, corr. to our reading  $\parallel$  A *valmīka*- [2nd hand adds *m iva*] *vardhate*; N *valmīkam iva*  $\parallel$  **12** ΨP *labdhā* for *labdhāḥ*  $\parallel$  **13** M *pātri saṃṇādanīyāsviti*  $\parallel$  A *vardhītāḥ* for *pātre*  $\parallel$  A *saṃpradānīyāś*  $\parallel$  M *lokamārggenāparakṣamāṇo*  $\parallel$  NΨPr *rakṣamāṇo*; in Pr corr. to *arakṣamāṇo*  $\parallel$  **14** Pr *vinaśyeta*  $\parallel$  M *samto*  $\parallel$  **15** P *rakṣyaṇa*<sup>o</sup>  $\parallel$  ΨPr ins. *ca* after *kāryaṇi*, but Ψ deletes it again  $\parallel$  **17** A *taṭākodara*<sup>o</sup>  $\parallel$  **18** A transp. stanzas 3 and 4  $\parallel$  Pr *artho* for *arthā*, and *nibadhyeta*, corr. from *nibadhyete*  $\parallel$  **19** M *ta dy* for *na hy*  $\parallel$  A *anartharatāṁ*  $\parallel$  **23** P *gurुṇānū*<sup>o</sup>; Pr *anupravrajyamānah*  $\parallel$  **24** ΨPM *nirvartya*, Pr *nirvarttya*  $\parallel$  N *api prasthitah*  $\parallel$  **26** N *agre* for *atha*  $\parallel$  **27** M <sup>o</sup>*ruru*<sup>o</sup>, corr. to <sup>o</sup>*kharā*<sup>o</sup>  $\parallel$

## Page 4.

**1** M <sup>o</sup>*rāksa*<sup>o</sup> corr. to <sup>o</sup>*rāksasa*<sup>o</sup>, for *rkṣa*; A <sup>o</sup>*citrakārakṣabhyotkāṭām*  $\parallel$  M <sup>o</sup>*yodbhavāṇi* $\parallel$  M *acalanirgatodaka*<sup>o</sup>  $\parallel$  **2** M <sup>o</sup>*pūrāpāttā*<sup>o</sup>, corr. from <sup>o</sup>*pātī*<sup>o</sup>  $\parallel$  A <sup>o</sup>*karddame ma*<sup>o</sup>  $\parallel$  N <sup>o</sup>*kotpātita*<sup>o</sup>  $\parallel$  In Ψ, a nearly imperceptible deletion mark over *c* of *cātibhārād*  $\parallel$  A *śakaṭasyāti*<sup>o</sup>  $\parallel$  **3** A *drayor* for *taylor*  $\parallel$  **7** A *pampcarātrakam*  $\parallel$  M om. *na*  $\parallel$  M *yavasametān*, N *vayasaḥ sametān*  $\parallel$  In Ψ gloss by cop. on *yavasa*: *śambala*  $\parallel$  **8** M om. *ayaṇ*  $\parallel$  M *tad enām* or *tadēmāṇ*; P *tadaīnāṇ* (*p tad enām*)  $\parallel$  **10** M *bhayātare* corr. by later hand to *bhayāturaiḥ* for *bhayāt tair*  $\parallel$  A om. *mr̄ṣā*  $\parallel$  **11** A *yathāsau mr̄ṣo* [sandhi!] *saṃjī*<sup>o</sup>  $\parallel$  A *cāgninā*; Pr *cāgnyādiṣaṃskāreṇa*  $\parallel$  N *saṃskṛtya*  $\parallel$  **12** A om. *sārthavāḥ*  $\parallel$  A *dukkhaṇi*  $\parallel$  <sup>o</sup>*kriyāṇi* all my MSS.; Simpl. has the plural  $\parallel$  **14** M *svabhāgyānā vaśāt*, corr. to *svabhāgyavaśāt*  $\parallel$  A ΨPPrM <sup>o</sup>*karaṇā*<sup>o</sup> for <sup>o</sup>*kāṇā*<sup>o</sup>; <sup>o</sup>*prakārair* is perhaps a mere clerical error for <sup>o</sup>*prakarair*  $\parallel$  **15** N om. all between *avatīṇāḥ* and *kakudmān*  $\parallel$  **16** Pr *haravṛṣi iva*  $\parallel$

**17** N °chadanair for ghaṭṭanair || After *tīṣṭhati* N ins. the stanza: *arakṣitam* *tīṣṭati* *daivarakṣitam* *surakṣitam* *daivahataṁ* *vinaśyati* || *jīvaty anātho* 'pi *vane* *visajñītaḥ* (!) *kṛtapravayatno* 'pi *grhe na jīvati* || **19** Pr tac ca || **21** ΨP °lāvasthānānāmāni || **22** M sarveṣv eva na, corr. to *sarveṣu vana* || M om. *draṅgaprathyā*, continuing with °tāgrāhārajanasthāneṣv; Pr. °pratyamtaḍrāhāra°, ΨP °pratyamtaḍrāhāra°; in Ψ gloss on *agrahāra*: āka, with some akṣara lost at the edge of the right margin || A °janasthāne, om. sv || **23** Pr *śimhaḥ* *sthānīyo*. This is probably right; ep. Tantrākhyāyika 6, 13. But L<sup>1</sup> with the other MSS. || *tatra carāḥ* all our MSS. incl. L<sup>1</sup>. Cp. Introduction, p. 30 || **24** N *madhyavarggah* || Pr *vanāmṛtaḥsthānavāsinah* || PL<sup>1</sup> °nāsiṇah for °vāsinah. This reading is due to the form of *vā* in Ψ, whose first spelling seems to have been *vă*, corr. by copyist to *vā*. But the correction is not clear, and may easily be taken for *na* (see our Table I, no. 3, line 2a) || **25** A *pīngalāḥ* || ΨPL<sup>1</sup> Pr M *sāmānyah* || A *sāmātyasasuddhajjanaḥ* || N *suhrjjana*, Ψ Pr M p *sasuhjjana*, PL<sup>1</sup> *sasuhjjjanap*, ΨPPr continuing *cchatra*° || A *akṛttima*° || A °*sarasai*° for °*rasai*° || A °*ddhātan* || **26** A *anabhijñānām* *ivārajanasevitānām* || **28** ΨPL<sup>1</sup> Pr *akāratvapū*°, A *ekāmṛtaratvapuraśāmr̥tham*, corr. to *ekāmṛtaratva*° || A *anikṣipta*°; L<sup>1</sup> with our other MSS.; Śār. 6, 17 *anukṣipta*° || A om. *abhitam* || M °*kārmmapātham*, N °*karmopāya* || **29** Pr °*noruṣā*° for °*pauruṣā*° || **30** °*vyakta* also L<sup>1</sup>; ep. Introd., p. 30 || ΨPL<sup>1</sup> Pr M °*puruṣākāra*°, N °*puruṣah* | *kāra*°, A °*purasakāra*°; L<sup>2</sup> with us || Pr *apibhūtam* for *aparibhūtam* || M °*sati*° for °*prati*° || **31** Pr °*prapāta*° for °*pratāpa*° || M °*saṇḍhāraṇam* || **32** M *apraharaṇam* for *apraharaṇā*° || **33** A °*grāhā* | *sārākramda* | m || A *aghaṭitā* | *śikṣi*° || N °*tāsu*° for °*tāstra*° ||

## Page 5.

**1** ΨPPrM °*vidyāti* for °*vighāti* || M °*vāsa*° for °*nirvāsa*° || After °*sauhityam* another hand than that of the copyist inserts in mg. of L<sup>1</sup>: *vahuśadriṣyai*-*kāmṛtarihārinām* *apāstakāmarāgānuśayarasānām* *vītarāgāṇām* *yathāvadupabhogyam* *upāṅgadhīrāvalokitavyavahārāṇām* *anupakāriṇām*; K (according to Benfey's copy) L<sup>2</sup> in the text: *ba* [L<sup>2</sup> *va* for *ba*] *husādr̥ṣyai* [L<sup>2</sup> °*sye*°] *kāmṛta* [K adds *ṇ*] *vīhā* [L<sup>2</sup> *sā* for *hā*] *riṇām* *apāsta* [K *stha* for *sta*] *kāmarāgānaśaya* [L<sup>2</sup> °*gātaśaya*° for °*gānaśaya*°] *rasānām* *vī*° *ya*° [with L<sup>1</sup>; only L<sup>2</sup> °*yoggyam* for °*bhogyam*] *a*° *a*° [with L<sup>1</sup>]; ep. Śār. 7, 2 || **3** N A *arājya*° || **5** M *vā* for *ca* || **6** P °*cittasya* || **7** A *madā*°; P om. *mada* || **8** Pr *asapatnepsi*°, A *svasampannesmiksāhāras* || **10** Ψ *maṇtrayatum*, Pr *maṇtrayatum*, P *maṇtrayarturm*, L<sup>1</sup> *maṇtrayartturm* (misreadings of one vertical stroke over *tu*, and of two strokes forming an angle over *mā* in Ψ, these strokes indicating the end of the first word and the beginning of the second one. Cp. vol. xi, Table II, no. 14, 1 a b), A *maṇtri-tum* || **15** A *damanakas tv āha* || ΨP (not Pr) °*bruvit* || **17** All our MSS. incl. L<sup>1</sup>L<sup>2</sup> °*ṣaṇḍa*°; ep. above, p. 33, n. 2 || ΨPPrM *devāyatanaṇam* ||

**19** A ins. *sūtradhārā* before *sthapa*° || **20** N *devatāyanam*, ΨPL<sup>1</sup> Pr M °*devāyatānam*; L<sup>2</sup> *arddhakṛtadevāyatane*; A *ardhakṛte* | *devatāyatānam* || **21** Pr *rddhāpātito*, PL<sup>1</sup> 'rddhayāsphātito, M 'rddhaprasphātito, corrected from the reading of PL<sup>1</sup>. The reading of PL<sup>1</sup> is to be explained from that of Ψ, whose cop. writes 'rddhapā, then, deleting pā by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues sphātita°. See vol. xi, Table II, no. 13, 4 a || **22** PL<sup>1</sup> *niravādirakīlako* for *nikhāta*° || M °*khādirā*° corrected to °*khadira*° || N 'vatiṣṭati, corr. to °*te* by the copyist || **23** Pr *kīliko* || **26** Pr *arddhapā*°, ΨL<sup>1</sup> *arddhapāsphā*°, P *arddhayā sphā*°, M *arddhaprasphātita*°, corr. from the reading of P || NA °*vṛṣṇasya* || A *sthānāc cālitakīlaka* || **27** ΨPPrM *bhavadbhīr*; but cp. Śār. 7, 21 || ΨPPrM *veditavyam* for *viditam* || Pr *pariharttaryam* || A om. *iti* after *pari*° || After *iti* ΨPPrM add *kathā* || 1 ||, P adds flourish ||

## Page 6.

**2** N °*mātrāvarttanam* || A °*mātrārtha* || **3** ΨPPrM *viśeṣārthatatayā* || P *vedam* for *cēdam* || A *sa* | *āha ca* | *idam ucye* || **4** M *upa*° for *apa*° || **9** M *vayamsi*, corr. by the copyist (?) to *vāyasa* kim || **10** Pr *nānane*, corr. from *nādmane* || **13** Pr *bhumktam* || **14** A ΨP(not Pr)M °*vaśāva*°; N °*vaśād aśeṣamalinam* || **17** A *sarvās cachragatōpi* || Pr *sanurūpam* || **19** P *vadaradarśanam* || **21** P *luṅkte* || **22** Pr *sutārā* for *supūrā* || **23** N *sva-saṃstoṣṭah ko puruṣa* || **29** A *lāmgalābhilāṣī* || **30** Pr °*upakaraṇa* || **31** NAΨPL<sup>1</sup>PrM unmetrically: *na*° *katham upamiyate ga*°. BhL<sup>2</sup> with us || **32** P 'brurīt || **33** NAΨPL<sup>1</sup> *kim iyatāpi* for *kiyatāpi*; but *m i* is written in Ψ by cop. on another akṣara covered with gamboge; Bh *kiyatā api*; PrL<sup>2</sup> with us ||

## Page 7.

**1** M *pārthivā*, corr. by 2nd hand to *pārthivān* || **4** A *bhavatu* [new line] *dā bhimataḥ*, corr. by 2nd hand to *bhavati sadābhimataḥ* || **5** A *cā* for *vā* || **6** A *svaspeṣṭi*°, °*spe*° being written on some deleted akṣara by 2nd hand || **7** A *smā*, corr. to *sma* || Pr *śailāgrem*, M *śailāgre* || **9** M *rttukamanāḥ*. Ψ jumps from the first so 'bravīt to the second so 'bravīt (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || **10** M *saṃtiṣṭati* || N *jānāsi* || **15** Pr *pareṇgitājñāna*° || **16** NΨPL<sup>1</sup>PrMBh *amṛgitair*, but in Bh corr. by cop. to our reading. AL<sup>2</sup> with us || ΨPL<sup>1</sup>PrM *bhāsitena* || **17** A °*caktravikārais ca*, corr. by 2nd hand to °*cakra*°, for °*vaktra*° || A *jñāyate* for *grhyate* || **18** Here bh sets in with *tmaprajñāprabhāvena* || **19** Pr °*dharma*, om. *sya* || Over *kathaya* gloss in bh: *traṇ* || **20** A *mayaīvam* || bhN °*nagaraṇ prā*° || M *kathataḥ* || Over *kathayataḥ* gloss

in bh: *sataḥ* || **23** A ΨPL<sup>1</sup>M *savidyānām* || **24** In bh gloss on *avaman-yeta*: *avagayati* [read *avaganayati*] || **25** A asty evāparam || ΨPL<sup>1</sup>PrM *asmi* for *api*; but in Ψ this reading has been corrected by cop. from *api* || **26** ΨP *āprāptakālāṁ*, Ψ with gloss on *ā*: *atiśayena* || M *bravan* || **27** M om. *na* || bhN *viprayatvam* || **28** ΨPPrL<sup>1</sup>Mp have this and the following line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced by *tathā ca*. It therefore would seem, that the archetype of these MSS. had *tathā ca* and stanza 24 in the margin || A Pr *abhuktam*, *bhu* being corr. by 2nd hand in A from an akṣara which contained a *ya* || Over *rahasi* gloss in bh: *ekāṁte* || **30** A om. *api ca* || **31** Over *nāgarikāḥ* bh gloss: *caturah* || **33** In bh gloss on *bhāvyam*: *sthātavyam* ||

## Page 8.

**1** In bh gloss on *durvinītāḥ*: *duṣṭacaritrāḥ* || **3** A om. *kim ca* || **7** Over *prāyena* gloss in bh: *hiyukto 'yam arthah* || **9** M °*vasūni* || **11** In bh gloss on *cinvanti*: *bhūṇjānti* || **14** M *rājñā* || bhN *grāhavākyā* || **15** bhΨPL<sup>1</sup>L<sup>2</sup>M *tadvāreṇāīva*; Bh *na dvāreṇāīva* (a wrong emendation); Pr *tatdvāreṇēva*; A with us || N *vidvām(ta)*[sic!] *rabhūdvāreṇāīva* || **16** Over *yo* gloss in bh: *rājā* || **17** In bh gloss on *ūṣarād*: *kṣetrāt* || **20** In bh gloss on *dreṣṭi*: *dreṣāṁ karoti* || **24** M *graṇā* for *'grago* || In bh gloss on *pure*: *nagare* || **25** A *prabhrur dvārāśrito* || **26** N ins. our stanzas 39 and 40 before our stanza 37 || Pr *jivati* || ΨPL<sup>1</sup> *prabrvan* || **28** In A this pāda has been supplied by 2nd hand || **32** Pr *amtaḥpuravaraiḥ*, N *amtaḥpurasvaraiḥ* || In bh gloss on *antaḥpuracaraiḥ*: *rājñibhiḥ* ||

## Page 9.

**2** Pr *na krcchrépy apy* || **3** bhNA ΨPL<sup>1</sup>PrM *dviṣan*°; Bh *dviṣadvesaparo*, corr. from *dviṣedvē*; Hamb. MSS. *dviṣidvēṣaparo* || bhNA ΨPrM °*dvesapare*. In Ψ there is a hook over *re*, which probably is a deleted *i*-stroke; PL<sup>1</sup> with us || ΨPL<sup>1</sup>Pr *nityam siṣṭānām*, hence M *nityam siṣṭānām* || Ψ *vallabha* add. in left margin by cop., but the greater part of *va* has disappeared with part of the margin || **5** M om. the two akṣaras *na ku* || **8** M om. *sva*° || **9** M °*lopa-māṁ* || **10** A *dārā* || bhNΨ *yathākārāḥ*, but in Ψ corr. by cop. to our reading; APL<sup>1</sup>M with us || **15** Pr om. *api ca* || bh gloss on *vipattim*: *kaṣṭam* (or *kaṣṭa*) || **20** M *pragunas* for *sa guṇas* || **21** Pr *na brūyād*, *na brū* corr. from some other reading || **22** M *ra* for *eva* || Pr *satā* || **23** M om. *uktam ca* || **24** P *bhāginaḥ* || M om. *bhoginaḥ* || M *nrūyah* for *krūrāḥ* || **25** NA *sureṇdrā*, Pr *saraudrā* || A *mamtrasidhyāś ca* || **26** bhNA ΨPL<sup>1</sup>Pr *nīcānicajalāśrayāḥ* (NPr om. *ḥ*, in Ψ *ḥ* inserted subsequently by cop. before

*sra°*; in A corr. to *°jalāśayāḥ* by smearing the *r* with gamboge; M *nīcānīcajalāḥ* *śrayāḥ*, Bh *nīcānīcajanāśrayāḥ* || **28** M *śastrapāṇināṁ* || **31** A om. *yo* ||

## Page 10.

**1** Over *saruṣi* gloss in bh *pusi* (read *pūṇsi*) || Pr *natiḥ*°, bhN *nuti*° for *nati*° || bhN *ṛdviṣadveṣāḥ*, Pr Bh *tadviṣadveṣāḥ*, Ψ *tadviṣadveṣāḥ*, PL<sup>1</sup> *tadviṣat-*  
*dvesāḥ*, A with us || **2** bhN A ΨPL<sup>1</sup>PrM Bh *dānam* for *dāna* || **3** N om. *vā*  
*jñānādhikam* || **4** M *cāpi* || **7** Pr *tasya* for *tatra* || **10** M *ta* for *na* || Over  
*bhrā* of *bhrājate* gloss. of bh *dṛ* || ΨPL<sup>1</sup>Pr *jjotsnā*, M *protsnā* || **12** M  
*samṣu* for *santu* || M *yathābhīpretamanuṣyaśīyatām* || In bh gloss on *anuṣṭhi-*  
*yatām*: *krīyatām* || **13** Pr *rājñā* || **14** M *bhogyaupa*° || **15** M *pīṇ-*  
*galābhīmuḥkham* || **16** A *athāgacchatām* || M om. *apa*° *re*° || A *vaitralatā* ||  
**18** M *niddiṣṭe* || **19** Between *nakha*° and *°kulīṣā*° an akṣara has been  
deleted with black gamboge in A || bh *sana*°, corr. from *sane*°, N *sane*° for  
*māna*° || bh *ayi*, with gloss by glossator: *komalāmaṇtrane*; in N it is not  
clear whether we should read *api* or *ayi* || **21** In bh gloss over *devapādā-*  
*nām*: *bharatām* || **23** M *nekkoṣaṇakena* || **27** M *ap* for *apy* || **30** In  
bh gloss on *prabhavāmīti*: *aham sama(rtha iti)uktvā*; the bracketed akṣaras  
worn off || Over *badhyate* gloss in bh *kena* || **32** M *dhanyodyo*, N *dhanārṣye* ||

## Page 11.

**1** In bh gloss on *asamaiḥ samīyamānah*: *kakraiḥ* (read *vakraiḥ*?) *militāḥ* ||  
**2** A ΨPL<sup>1</sup>PrM *cānu*°, Bh *cāna*°, bhN *rānu*° || A *eva patiṁ* || Pr om. *tim-*  
*tyaja* || **3** In bh gloss on *°samgrahaṇo*°: *jaḍavum* || **4** M *yavi manī pra-*  
*tibadhyate* || In bh gloss on *trapuṇi*: *tāmre* || **5** In bh gloss on *viruuti*:  
*vadati* || A *vibhāsate* || **6** M *joyitū* || In bh gloss on *vacanīyatā*: *niṇḍā* ||  
bh ins. *jaḍāḥ* after *ayam*, but deletes it again; N *ayam bhaktōyam ayam jaḍāḥ* ||  
**8** A *āpūryate*; but over *jya* there are two spots of black gamboge. Perhaps  
the original reading of A was *āpūrjyate*, i. e. *āpūryyate* || **9** A *yadi* for *yad*  
*api* || In bh gloss on *svāmy*: *bhavān* || In bh gloss on *drśyase*: *tvām* || **11**  
ΨPL<sup>1</sup>PrM *°matir* for *°gatir* || **13** Pr *tatōdyama*° || **14** bhN A ΨPL<sup>1</sup>PrM  
*lohitākhyasya*; Bh with us || **15** ΨPL<sup>1</sup>Pr *cātra*, M *cāramṛta* for *tatra* ||  
A *°vikrayāḥ*, corr. from *°vikriyāḥ* || **17** Pr *°nam* for *°nah* || **19** Gloss. of bh  
supplies *vīṇā* in marg. || **21** N *mrgālo* || **22** In bh a gloss on *kauṣeyam*,  
which I am not able to make out with certainty (*paṭṭajūlām*?) || Pr *upalān* ||  
bh *golosamāḥ*, corr. by gloss. to *°marāḥ*, and this to *°mataḥ* || **23** Pr *śāśāṅka*;  
all our other MSS., incl. A L<sup>1</sup>Bh and the MSS. Hh of the *textus simplicior*,  
read *śāśāṅkam u*°; in bh this is corrected by a later hand to our reading.  
The MS. I of the *textus simplicior* has our reading, which must be a  
correction, as h agrees with H || **24** A *gopittago* [this *go* being corrected

from to] rocanā [t added by 2nd hand!] || **25** M prākāśya || Pr te for kiṇip || **26** N mūṣikā || A niham̄tavyāḍpakaṛīṇī || **31** In bh gloss on tān: paṇḍitān || M sā ru°, corrected with other ink to samru°; A samruṇaddhi, corr. from saṇmaṇaddhi (?) || A °lekhā° for °śobhā° ||

## Page 12.

**1** M piṅgala || **3** A transp.: svā° pra° || **4** bh pracchādann, N prachādann, ΨPL<sup>1</sup> pracchādayaṇṇ || A transp.: na kiṃcit || Pr yady anā-khyeyam̄ tad ādiśatu || **6** Over dāreṣu gloss in bh: ślokaḥ || A puruṣeṣu || **8** After bhavanti, A ins.: pāṭhāṇtaraṇ, without giving another reading || **9** Pr sarve, corr. from sarvem || M om. na || **12** M srtye for bhṛtye || **13** A dukkhaṇ || Over sukhī gloss in bh: pumān || **15** M piṅgala || **16** Pr apūrvasatvaṇ || **17** M a for asya || M savvena || **19** Pr tatrā for tathā || **20** M rāgnir || PrM bhidyata || **21** Pr tam̄ for tan || M svāmitaḥ || PL<sup>1</sup> kulakramāgatavarānam || bh iva, corrected by a later hand into eva || **24** Ψ P(not L<sup>1</sup>) °prākāraḥ, M °prakarāḥ || M śabdamāsaṇtrāny || M bhayaṇkā-raṇaḥ || **25** Pr meya° || **29** Over darśitabhaye gloss in bh: sati || **30** M evohuṭaḥ || **31** bhNPM (not L<sup>1</sup>) na for ca after rāṇe || bhN bhīrutvaṇ || **32** bhN tam̄ bhuvanatilakabhuṭam̄ || M transp.: janānī janayati, with an unfinished su between these two words ||

## Page 13.

**1** M śanti° for śakti° || **2** Pr mānahāyasya || bh matiḥ for gatiḥ || **3** M eva for evaṁ || Over svāminā gloss in bh: tvayaḥ || M dhaiyaviṣṭambhaḥ || **4** Over medasā gloss in bh: māṇseṇa || **5** Fourth pāda in M: yārac ca karmma dāvarunvā || **6** M 'vrūvīt || bhN ins. atha before katham || **11** M om. āha ca || **12** Pr viniṣṭo || M °rākābhām̄ || **14** M parasiīta, with pra added by 2nd hand between ra and sī over the line || **15** Gloss in bh on atha: athāvā || M srṣyate || **16** M karotīti || Pr tasyā 'sāratām ; bhN ΨPL<sup>1</sup>M tasyāḥ sāratām. Gloss. in bh adds aragraha over the line before sāratām, without deleting the visarga. A tasyāsāratām ; Bh tasyāḥ 'sāratām. Śār. 15, 4: tasyāsārasāratām ; but in Śār. this word is followed not by jñātvā, but by jñātum || **17** Pr kotukād || **18** N vaṣād for harṣād || **19** M bhojanam āpita van nūnam || **21** N paruṣacarmāvaśeṣam gumiṇhitām || **22** M iva for api; Pr kathami na ||

## Page 14.

**1** M śrutvaīva || Pr medasā || bh nidhiḥ, corr. to our reading, apparently by copyist || **2** bhN vijñātum || **5** After kāryaḥ, ΨPL<sup>1</sup>PrM ins. || flourish || kathā 2 || A later hand ins. kathā 2 in bh || **6** In bh gloss on parigraho: strī (!) || N dhairyāvadhairyāṣṭambhaḥ || **7** bh doṣāḥ, M voṣā ||

- 8** P (not L<sup>1</sup>) om. *sāstram* || M om. *vāṇī* || **9** N *ayogya* *yogyāś ca* || **10** bhN *evaīva* for *atraīva* || ΨPL<sup>1</sup> *etsvarūpam*, in ΨL<sup>1</sup> *ta* suppl. by cop. over the line after *e*, this *ta* being very small and rather illegible in Ψ || **12** M *nṛtyam* for *kṛtyākṛtyam* || **13** M *suurlyasya* || **14** In Ψ gloss on *dharyavāhe* by cop.: 'gnau' || ΨPL<sup>1</sup>PrM *ca* for *'pi* || Pr *dusvare* || **15** M *nṛtyāḥ* || bh *esa*, corr. by gloss. to *eva* || **16** bhNAΨPL<sup>1</sup>PrM *sacivair*; Bh altered: *manyate na samam dhāryo* || **17** ΨPL<sup>1</sup> *yadd* for *yady* || bhN om. *tad* before *gaccha* || M *bhadra* (corr. to *bhava*) *paddova tada gaccha* || **18** Pr *madanako* || M °*sāra* for °*sārī* || **22** M om. *tavimānitāḥ* || **23** M om. *bhavanti* || **24** M *yathāvad* for *yāvad* || **25** In bh gloss on *vyāpādayitum*: *hamtum* ||

### Page 15.

- 2** M *smāpadam*, corr. to *smapadam* || **5** ΨPL<sup>1</sup>PrM *viciṁtayan* || M *āyālam* || **6** N *yathā sarvam* for *yathāpūrvam* || **7** bhN *satyam* for *sattvam* || **8** M *agri* for *api* || M *kivyāmi*° for *kim svāmi*° || N *virūpyate* || **9** M *nūnu-jām* || **10** M *vināśanām* for *vināśaḥ* || **11** N om. *tathā ca* and stanza 92 || **13** Pr *sarvadevamayaś cāsyā* || **14** NPr *devo* || **17** Pr *mūrddhani* for *mṛdūni* || **18** bhNΨL<sup>1</sup>PrM *samutsṛtān*, P *samustritān*, A *samṛtsṛtān*; Bh with us; see above, p. 33 || **19** M *prahatsv* for *mahatsv* || After stanza 94, N ins. this one: *gāṇḍasthaleṣu madavārinibaddharāgamattabhrāmadbhramarapā-datalāhatōpi* || *kopam na gachati nitāṁtabalōpi nāgatūlye(!) bale na ca larān pari kopam eti* || **21** M *ānayāmi* || M *prṣṭa*° for *hṛṣṭa*° || **22** M *manasa stutim* || N *upagataḥ* || **23** M *pady* for *ehy* || In bh gloss on *duṣṭavṛṣabha*: *he* || **24** M *nibhiko* || bh *na sīdasi* for *nadasīti* || **25** ΨPL<sup>1</sup>Pr *tac ca śrutvā savi*° || **26** PBh *'bruvit*, corrected by the copyist of P to *'bravīt* || M *srāmarṣam* || **27** M *jñānasatyati* || M *māṇḍalam vāṭasīyāse* || **28** N *pīmgalakānidhāto* || M *tanvā* for *tac chrutvā* || **29** M ins. *anak* between *viśādam* and *agamat* || M *bhadra rāv* for *bhadra bharāv*, corr. to *bharāv* by smearing *dra* with gamboge || M *sālhusamāvyaṛo* || **30** M *yad* for *tad* || **31** M *sakāśūl dāyitavyaḥ* || M *bho syat�am asikhitam* || M *nīti ṣā* || **32** N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

### Page 16.

- 1** M *bhūmaḥ* || **2** M *cintātaḥ* or *cittātaḥ* || PrM om. *kracit*; in Pr a later hand adds *jātu* in margin to be inserted before *kenacit* || **3** bhN *tatas* for *tat* || M *ta* for *tatra* || **5** M *bhāvān* for *bhagavato* || M *ida smāha* || **6** bh *śisyā*°, N *śispā*° for *śaspa*°; Pr *śappāgrāhi bha*° || ΨPL<sup>1</sup>Pr ins. *tat*, M *te* between 'smi and *kim*, M om. the punctuation || M *ma* for *mama* || **7** In bh gloss over *sabhayam*: *yathā*, then an akṣara which I cannot make out || M *devatāprasādaṁ* || **8** Pr *śispabhojanā* || M *naṇḍamto* || In bh gloss on

*bhramanti: satrāḥ* || **9** M *caṇḍrikāvāhanasya* || **11** M *racādamanapṛṇā*°  
for *kha*° || In bh gloss on *khādāna*°: *bhojana*, and *jo* by the same gloss. over  
*khā* || **12** ΨPL<sup>1</sup>PrM °*dakṣaṇā* || **13** In bh gloss on *sumate: he* || **14**  
ΨPL<sup>1</sup>PrM °*dakṣaṇā* || M *śyapataphurassaram* || **15** M *voredam* for *cēdam* ||  
**16** bhN *antahsarair* || **18** N *tathā ca* || M *sānnipāteke* || **20** *prasā-*  
*dasamukho* is a misprint for *prasādasamukho*; Pr *prasaṁmukho* || Pr *na*, M *nā*,  
corr. to *nā* for *naḥ* || **21** N om. *yataḥ* || **22** ΨPL<sup>1</sup>Pr *śāśire* || **25**  
M *so* for 'sau' || **27** Pr *rājadhuram* || **29** M *vibhāvāḥ* || Pr *armena* || In  
bh gloss on *vibhavāḥ*: *vitta* || **30** P *nṛpajāt* || **31** N *yathaucita* || **32**  
M *padaūśan* || **33** Pr *saṁjīva āha* ||

## Page 17.

**2** N transp. *tatra* after *nāma* || **3** M *sakalapunarāyakah* || **4** M *catur-*  
*vatā* for *ca kurvatā* || **7** Pr *dvīyatām* || **8** ΨPL<sup>1</sup>PrM *pārthivena* || **9** Pr  
*mahate* || **12** N *tatpuravāsino* || **14** In bh gloss on *sāntahpuro: sabhāryaḥ* ||  
Ψ *ānīyābhyarcitāḥ*, but corr. with a very small zigzag line to our reading.  
Hence PL<sup>1</sup>, misunderstanding Ψ's correction: *ānīryābhyarcitāḥ* || **15** M  
*grīhya*° || Pr *gaurabha*° || **17** In bh gloss on *ardha*°: *galotho*, and on  
*nihsāritah: kāḍhyo* || Pr om. *so pi* || N *akaluśitāṁtaḥkarāṇo* || **19** bhN  
*acīṁtayat*, om. *ca*; but the copyist of bh adds *ca*, correcting *t* to *c* before he  
has finished the akṣara || **22** N *upakarttum* || M *nilajah* || **23** M  
*carāṇokah* for *caṇākāḥ* || M *bhūmktum* ||

## Page 18.

**1** Pr *kathācit* || **2** M *dhusṭatvāṇi* || **4** In bh an akṣara has been  
deleted by the copyist after *bho* and replaced by 2; bhN *bho* once || **5** Pr  
*tilena* for *dantilena* || bh *jāgareṇa*, N *jāgareṇa* || **6** bhN *mārjanakarma-*  
*stasyāpi*, ΨPPrMp *mārjanakarma kurvato*'pi, L<sup>1</sup> *marjjanakarmma kurbato*'pi for  
*ratasyāpi*. Our text gives the reading of A Bh and Hamb. MSS., to which  
bh's reading evidently goes back || **8** bh *apratihatamatīś*, but *ma* corr. by  
cop. to our reading || **11** bhNAΨPL<sup>1</sup>PrMpBh *yad eva* for *yad dīrā* ||  
**12** bh *vā*, corr. by cop. to *ea* || **14** M *yadi rāpāyam* || Second pāda  
in Pr: *nrñāṁ hrdayasamsthitaṁ* || **15** M *sagūḍham* || **16** bhN om.  
*viṣaye* || **17** Pr *jalpati* || **19** After *tathā ca*, N inserts this stanza:  
*dūrodāracaritracitravibhavaṁ dhyāyaṇti cānyāṁ dhiyā + kenēchaṁ mārthatotha-*  
*vadiva premāsti vāmabhruvāṁ* || || **21** bhNPr *vāmalocanā* || **22** M om.  
*kṣaṇo nāsti* || Pr *prārthayatā* || **23** M *upajñāyate* ||

## Page 19.

**4** M *prasādapadmuro* || **6** Pr *deva* for *eva* || **13** bhBhK *dyūtakāre*  
ca for *dyūtakāreṣu*. The MSS. I h of the textus simplicior with us; H *dyū-*

- takāreṣu || Pr om. satyam ||      **15** In bh gloss on *madyape*: *nare*, and on *tattvacintā*: *jñānaṃ* ||      **17** Pr om. *vā* after *anyasya* ||      **19** M *i* for *iti* ||  
**20** In bh gloss on *viśkambhitam*: *āgatam* (!) ||      **21** ΨL<sup>1</sup> (not P) *goraṁbhako* ||  
**22** M *rājaprabhādadarllalito* ||      bh *dāmatalikāḥ* ||      PL<sup>1</sup> (not Ψ) *svayaṇ nigra-*  
*hakarttā ca* ||

**Page 20.**

- 1** ΨPL<sup>1</sup>PrM *iti tataḥ śrutvā* ||      **2** Ψ(not L<sup>1</sup>) *goraṁbhakasya*, N *gora-*  
*kasya* ||      **5** Pr *sa hi sarvatra pūjyate* ||      **7** Pr *garābhūtim* || In bh gloss  
 on *parābhūtim*: *parābhavam* ||      **8** M *vilasya* for *vilapya* || Pr *vilaksyamanāḥ*,  
 PL<sup>1</sup> *vilakṣamānaḥ*, both omitting *sodvegaḥ* || Pr *gauram* for *gorabham* ||      **11**  
 M *vrsto* for *drsto* ||      **12** bhN om. *gatrōvāca*, om. *tam* ||      **19** M *sa mārjana*° ||  
**20** M *vibhiṭibhakṣanam* ||      **21** bh *atra stutam* for *aprastutam* ||      **22** bh  
*yadasi*, corr. by cop. (?) to *vadasi*; N *nadasi* ||      bhN *kṛtvā* for *matvā* || In bh  
 gloss on *vyāpādayāmi*: *hanmi* ||      **24** M *dyūtākṛtayā* ||

**Page 21.**

- 1** M *resi* for *vedmi* ||      **2** M *ma* for *mama*, p om. *mama* ||      **3** ΨPL<sup>1</sup>Prp  
*rājñā cīptitam*, M *rājñār vilitam* for *rājā* ||      M *kā* for *karma kurvatā cirbhītikā* ||  
**4** bhN *yathāyam* *mamāyam* ||      **6** bh *'sammānena*, N *'sanmānena*, Pr only  
*sanmān*, with *virāma* under the two *n* ||      **7** M *ta* for *na* || M *rājanṛtyāni* ||  
**9** Pr *nijābharaṇāni* ||      **10** M *svādhirāre nayojayām āśa* ||      **11** M *ne yāja-*  
*yati* || After *iti*, ΨPL<sup>1</sup>PrMp ins. *trītyā kathēti* ||      **14** Pr *deva* ||      **15** M  
*°lamkṛtalakṣīṇa*° || bhNPr *dakṣāṇa*° ||      **16** ΨPL<sup>1</sup>PrMpBh *ayi* for *api*; in  
 Ψ *pi* after *ayi* deleted with *gamboge* ||      **17** ΨPL<sup>1</sup>M (not Prp) *nivasatīti*,  
 in Ψ rather invisibly corr. to our reading ||      **18** In bh and Ψ over *vayasya*  
 gloss: *he* || M *meduja*° for *madbhūja*° ||      **19** Pr *°vihāriṇo ajasram* || In bh  
 gloss on *ajasram*: *niramtarām* ||      **20** bh *°rautra*° for *°raudra*°, corr. by a later  
 hand to our reading ||      **21** Over *ājñāpayati* gloss in bh: *bhavān* ||      **23**  
 Pr *svairāṇ pravāraṇ* ||      **25** N *°prāgalbhena* || Over *stokair* in bh gloss:  
*svalpaiḥ* ||      **26** Pr *vijojya* ||      **27** bhN *kevala* ||      bhN *māṇtrayet*!, which  
 a later hand in bh corrects to *māṇtrayetām* ||      **28** M *śeṣasarvopi* ||      bhN  
*mrgajano*, M *mrgaparijānā* ||      ΨPL<sup>1</sup>Mp *dūrīkrtas* ||

**Page 22.**

- 1** In Ψ, *°bādhitā* has been corr. by a later hand to *°bādhitau*; PL<sup>1</sup>p  
*kṣudhāvyādhitā* ||      **2** PrM om. *yataḥ* ||      **3** M *atha connatam* ||      **5** N  
*yataḥ* for *tathā ca* || bhN *samgrāmasaṇyuktāḥ* ||      **7** ΨPL<sup>1</sup>PrMp *anyac ca* ||  
 N *kurvantī*, in spite of *yo* ||      **8** Pr *artsitā* ||      **9** Pr *māsādibhir* ||      **10** N  
*bhūpā* || In bh gloss on *cikitsakāḥ*: *vaidyā*, with a small visarga added over  
 the line ||      **11** bh *śūdrānām*, N *śūdrāṇām* for *mūḍhānām* || Pr *pāṇḍitaḥ* ||

**12** bh *pramāthiditām*, thi del. by cop. || M *gahamedhinām* || **13** bhNAΨ PL<sup>1</sup>PrM p *gaṇikā*; Bh with us || ΨPL<sup>1</sup> *śalpināḥ*, M *śalpita* || **14** M *pri-*  
*kṣamte* || **17** N *aprasādhanatām* || **18** Pr *savo parijanāḥ* || **22** In bh  
gloss on *ambikāsutaḥ*: *dhṛtarāṣṭra* || **24** M ins. u between *ca* and *gacchataḥ* ||  
M *unmārgavācyatā* || M *māhāmrātrāḥ*; bhNA *māhāmātyāḥ*, Bh *māhāmātyā*, MS.  
H of Simpl. *māhāmātyā*; MSS. of Simpl. Ih and the Ψ-class with us || In bh  
gloss on *samīpagāḥ* (instead of on *māhā*<sup>o</sup>): *ādhoraṇāḥ* || After our stanza 121,  
N ins.: *attum vāṇchati śāmbhavoh gaṇapater ākhu kṣudhārttah phanih tam cai*  
*kraucaripoh* ū *eva girisutāsimhōpi nāgānanām* | *icchaṁ* [misread for *itthām*] *yatra*  
*parigrahasya ghaṭanām śāmbhor api syāt grhe tatrānyasya kathām na bhāvi jjagato*  
*gasmāt svarūpo hi tat* || **25** bh *śasyabhojī* || In bh gloss on *karsitāḥ*:  
*dhṛtāḥ* || **26** Pr *svāmin* ||

## Page 23.

**2** N *pradeśe* for *deśe* || In bh gloss on *parivrājako*: *saṃnyāśī* || **3** In  
bh gloss on *sūkṣma*: *onīp* || **4** Pr *mahātā* || **5** In bh gloss on *na . . .*  
*viśvasati*: *na viśvāsam karoti* || In bh a mark over *kakṣantarāt*, but in the  
margin only *aulī* 1, without a gloss || **6** M *atha*, om. *vā* || M *vedam* ||  
**9** M *rivittāpā*<sup>o</sup> for *paravittāpā* || ΨPrM *'tra mātrām*, PL<sup>1</sup> *'tra mātrām* for  
*'rthamātrām* || **10** Pr *vyaciṁtayatrāt* | *kathām* || **16** Ψ *nāviśvāḥ*, *sta* being  
added over the line by cop. over ū *va*; hence PL<sup>1</sup> *nāviśvāḥsta*, M *nāviśvā* |,  
Pr p *nāviśvastāḥ*, this reading being corrected in p by another hand to our  
reading || **17** N *karttum* for *om* || **18** Pr *bravāṇāḥ* || **22** Pr om.  
*devaśarmā* ||

## Page 24.

**2** Pr om. this line || **3** *prathame* also A and Hamb. MSS. and h. Cp.  
l. 1; Bh *ādye* for *prathame* || Pr *matiṇ* || **4** ΨPPrM Bh *kṣiyamāṇāsu*, *ṇā* being  
corr. in Ψ by cop. from *ṇe*; L<sup>1</sup> *kṣiyamāṇāmesu* || **6** Ψ *saṇjāīte*, corr. by cop.  
to our spelling || **7** Pr *kāyai* || N *vetti* for *citte* || **10** Pr *dī*(new line)-  
*dīkṣita maṇtreṇa* || **11** M *muśpam* || **12** Over *līṅgasya* gloss in bh :  
*hara* || **15** M *de*, om. *vaśrmā prāḥa* || **17** N om. *yataḥ* || **18** M  
*saṃgāramt* for *saṅgāt* || **19** M *kubhanayāt* || M *khagaulopāsanāt* || **21**  
bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss. to *hrīr*, which  
is also the reading of Ap. MSS. HI of Simpl. *strī* || M *prasādād* for *pra-*  
*mādād* || **24** bhN *te nāma* for *tēna me* ||

## Page 25.

**2** bhNΨ om. all between *anayat* and *tathāpi*, l. 3. But in Ψ the missing  
words are supplied in margin by cop. (*sōpi hastapād . . . marddanena patri . . .*  
*nayanādikay . . . paricaryayā tam . . . paritoṣam anay . . .*, the dots indicating  
akṣaras which are lost in the MS. with part of the margin). All the other

MSS. of the Ψ-class including L<sup>1</sup> are complete || M *pavitrakānayanādikayā* || 9 Pr °śyaspā° for °śisyā° || M *kaścidagrāmātrajñārtham* || 10 M °trāsehaṇā° for °trārohaṇā° || 12 M om. *athaīcān tasya gacchato* || 13 M *a* [new line]-*tārya* || 14 ΨPL<sup>1</sup>PrM *devārcā* || 15 *yāgeśvaraś ca* with us ΨPL<sup>1</sup> and h; Bh and Hamb. MSS. *jāgeśvaraś ca*; bhNA *yāgeśvarasya*, corrected by the copyist of bh himself to our reading; PrMp *jogeśvaraś ca* || 16 M *sāthāñvadhānenā* || 18 M om. °guṇā° || 19 L<sup>1</sup> *tāvat bahudayūtha*; P *tāvat vahudayūtha* || bh *huduyugala*°, N *hudayugala*°, Pr *hudayugalam*, ΨPL<sup>1</sup>Mp *huduyugalam*; A Bh with us || 20 M *nūpi* for *bhūyo'pi* || M *samupatya* || 21 bh *praharator*, *r* being added, as it seems, by a later hand. N with the other MSS. || M °pratibahacintah || 22 Ψ *gomāyus taylor*, *s* being corr. by somebody, who took *ta* for *ū*, to bh (reading *gomāyu bhūyor*); PL<sup>1</sup> *gomāyusūyor* || Pr *viciṃtayat* ||

## Page 26.

1 M *jumbuko* || M *sanghaṭti* || 2 N *āśyatīti* || 5 bhNΨPL<sup>1</sup>Pr p *śocyamāno*, M *śovyamāno*; ABh with us || In bh gloss over *uddiśya*: *smṛtvā* || 6 Pr om. *āgacchati tāvad* || 8 Pr *mātram* || 10 Pr *samucchāya* || ΨPL<sup>1</sup>Pr *pūtkartum* || 12 ΨPL<sup>1</sup>PrMp *evāṇvidhām* for *eraṁ bahuvidhām* || In Ψ, *vayaṁ* has been corr. by a later hand to *ahaṁ* || MSS. *cāśāḍhabhūtinēti* (bh *vāśādha*°); corr. of Ψ adds in marg. *muśitah* || 13 M *śanaiḥ* only once || 14 Ψ *likam*; cop. adds *ko* in marg.; PL<sup>1</sup>PrM *kolikam* || Over °*kṛte* in bh gloss: *nimitta* || 15 M *pravilitam* for *praca*° || 16 M *sūyedhi* for *sūryodhā* || N *tavāñchatikām*; M *tavātika* || 18 Cop. of Ψ *yyo*, a later hand adding *apraṇā* in marg.; bhN *apraṇāyyo*, Pr *saprāṇāyyo* || bhN *sūryodhā* ||

## Page 27.

4 NΨPL<sup>1</sup>PrMp *koliko*; bh with us || 5 bh *saskṛtya* || 8 M om. *nā devada* || 10 bh *duḥsaṃcarāsu*; N *duḥsaṃcarāsu*, but corr. by cop. to bh's reading || 11 In bh *patyur* corr. by a later hand to *pabhpur* || After stanza 133 P (not L<sup>1</sup>) ins. *tathā ca* || 12 N *paryāṅképy āstaranaṁ*; ΨPL<sup>1</sup> *paryāṅke svāstaraṇaṁ*, M *paryāṅke sthāstaraṇaṁ*, Pr *paryāṅke svasteraṇaṁ*, p *paryāṅkasyāsta*°; bh with us, but °*sv ā*° (which may easily with N be misread as °*py ā*°), corr. by a later hand to °*sv i*° || N *manoharāṁ śayyāṁ* || 13 bh *cauryataratalabdhhāḥ*, corr. by cop. to *cauryaratalabdhāḥ*; N *cauryarataladhbā* || 16 Pr *parapum*, then one akṣara smeared with gamboge, then *samsaktā* || 17 ΨPL<sup>1</sup>Pr *devaśarmmaṇo*, M *devaśarmmaṇā* || N *uvāca* for *āha* || M *bho bho gavan* || 20 N *bhartā* for *tadbhartā* || 21 ΨPL<sup>1</sup>Pr p *skhalan*, N *khalan*, M *svalan* || 22 Pr *grhītagrītamadyā*° || bh *vyāghutya*, corr. to *vyāvrtya*, as it seems by copyist; N *vyāvrtya* || 23 ΨPL<sup>1</sup>Pr *kolikas*, M *kālikas*, p *kaulikas* ||

## Page 28.

9 bhN *pratikṛtarvacanam* || 10 bhNAΨPL<sup>1</sup>Bh *tavāparādaṃ*, Pr *tavāpadam*, M *tavādaṃ* for *tavāparādaṃ* || 11 bhN *karisyāmi* || 13 M *dṛḍhabaṇḍhane nadvā* || 14 ΨPL<sup>1</sup>PrM *kolikam* || 16 M sā āha | aśya *mamāvasthām* || 17 M *kālininam* for *kāminam* || Pr *asminn* for *atrāsmīnn* || 18 PL<sup>1</sup>M *samāga iti* || 19 M *maīva* || Pr om. *yataḥ* || 20 NPr *visamasvādū* || 21 Pr *tan* for *tan* || bhN *manyate* for *manye* || ΨPL<sup>1</sup>Pr *śaṁśitam*, M *śaṁśitam*; in Ψ gloss by later hand: *ślāghitanam* || 22 N om. *tathā ca* and stanza 139 || 24 M *tarunyaphalabhbāja* ||

## Page 29.

2 M *bāṇdhakī* || 3 bhNΨPr *bhavaty* for *bhajaty*, in Ψ corr. twice to our reading, but *ja* twice deleted again. PL<sup>1</sup> with us || 4 Pr *t* for *tat* || 5 bh *yatiḥ*, but corr. to our reading by cop. || 6 PL<sup>1</sup> *prabodhakī* || 7 Ψ *tvām* for *tvāṇ* || 8 bhNΨPL<sup>1</sup>PrM *tathāiva tathā*; ABh with us (only °ṣṭi°). MSS. HI of Simpl. only *tathānuṣṭite*, h *tathānuṣṭito* || ΨPL<sup>1</sup>Pr *kolikāḥ*, M *kālikāḥ* || 9 M *tr̥ne* for *kṣaṇe* || M °rata° for °gata° || 10 M *ruṣa°* for *paruṣa°* || 11 M *puruṣam ca da nadasi* || M *tas tvām* for *tat tvām* || M *śrarabhedayān na*, om. *kiṇcid ūce* | *so* 'pi bhū || 13 N *vā* for *sā* || 17 ΨPL<sup>1</sup>Mp °caritam || N om. all the text between *apaśyat* and *svagrham abhyetya* || 18 ΨPL<sup>1</sup>PrM(not p) *kolika°* || 19 bh *svagrham āgatya*; but the ā-stroke has been deleted, and *ga* has been corrected first to *ma*, then to *ya*, and over it *bhe* has been written. All these corrections have been made by the copyist himself || 20 *ayi*, not *api*, before *śivāṇ*, also the Hamb. MSS. and h || 21 M *vam* for *śivāṇ* || 22 M *māyam* for *nāyam* || 23 M *anūyo* for *bhūyo* ||

## Page 30.

1 M Bh *bāṇdhakī* || N *sāpeksam* || 2 M *dhig* only once || ΨPL<sup>1</sup>PrM (not p) ins. 'yam | (PrM omit!) after *ko* || Pr *pativratin* || 3 N ins. *sarve* before *lokapālāḥ* || 6 M om. *ahaś ca*; p *divā ca* for *ahaś ca* || 14 N om. all between *vismayamanā* (sic!) and *idam āḥa* || 17 In bhBh gloss on *uśanā*: *śukraḥ* || In bh gloss on *veda*: *jānāni* (sic!) || 23 M om. *puruṣair yatas tāḥ* ||

## Page 31.

2 N has exactly our text; but the copyist himself corrects his reading to *hṛdi hālāḥalam eva kevalam* || 5 bh °*bhuvanam* || 6 N *kapaṭaśatamayaṃ* || 9 N *diśos* || 10 Pr *vane*, N *pravacane* for *ca vacane* || N *mādyam* || 11 In bh gloss on *kathitam*: *kavibhiḥ* || 12 PL<sup>1</sup> om. *guṇo*; M *guṇe* || 20 After stanza 149, N ins.: *samudravīcīvā calasvabhārā saṇḍhyābhārēkhēva muhūrttarāgāḥ strīyah kṛtārthā puruṣam nirarthakam nipiḍitālaktakarat tyājantī* 16 ||

## Page 32.

**3** N ācaranīyam || **5** bhN dvārap sthito ; Hamb. MSS. dvāradeśasthito, h dvāradeśasthēpi || bhN °krtyotsakatayā || **7** Pr kṣaura° for paura° || **9** ΨPL<sup>1</sup>PrM samagra° for samasta° (L<sup>1</sup> °kṣurbhāṃḍā°) || M krodhāviṣṭah sa [a later hand adds n]s tasyāḥ || **10** N prakṣitavān || ΨPL<sup>1</sup>Mp athānyasmin ; Pr om. athāsmin || **11** bhNAΨPL<sup>1</sup>PrMp Bh pūt° for phūt° || N pāpinānena || **14** M om. nāpitam || M om. dṛḍhaprahārair jarjarikṛtya || **15** In Ψ gloss on dharmā°: . . . sabbhām (the dots indicating some akṣaras lost with part of the margin) || **17** N svarādeśu || M nodharam || **19** M °varṇpaśamkita° || **22** bhN lalāṭah sve° || bhN bhūriṇ || **23** bhΨL<sup>1</sup>Pr kampyamānam, P kapyamānam, N kapyamānam ; MA with us. Bh kampamānas tv a° || **24** ΨPL<sup>1</sup> tasmā for tasmād ; in Ψ a nearly invisible t added over the line ||

## Page 33.

**2** M vṛṣṭah for ḥṛṣṭah || **3** N sāmarsa || M śuci || **4** ΨPL<sup>1</sup>PrM °caritro, but in Ψ corr. from our reading || **5** bhN ārosyatām || **6** M cadyasthānam || **7** M om. dharmādhikṛtān ; Pr dharmmādhitān || N °naīva for °naīṣa || **9** In bh, ḥuḍa° has been corr. from ḥuḍu° by the copyist || **12** bhNAΨPL<sup>1</sup>PrM om. vṛttānta, reading only trayam api. Our reading is that of the Hamb. MSS. and of Bh. The MS. h of Simpl. has a gap here || **13** M rimucya eva vronu || **14** M avadhā. bhΨPPrM transp.: roga-bhāk ca. NApBh with us. L<sup>1</sup> om. ca. MSS. HI of Simpl. [h has a gap here]: ca rogavān || **15** bh(not N)AΨPL<sup>1</sup>PrMp om. this line. In bh it has been supplied by corrector (reading vyāṅgatā). Bh and Hamb. MSS. of Simpl. have this line (Hamb. MS. H reading hy eṣā, I hy etā for teṣām), Bh apārādho for °dhe. The MS. h of Simpl. has a large gap here || **16** AΨPM nāśikācchedah || N dṛṣṭvāmta° || **18** M samyāmsthāpya || M kuyuddhene° || **19** After °ādi, ΨPr add kathā || 4, P adds kathā || flourish || 4 ; M kathā 1 4 ; p: cathurthī kathā 4 || ; Bh caturthī kathā || **20** ΨPM buddhispharaṇam || **21** bhNAΨPPrMp om. all the text between vartate and damanaka, l. 25. It has been supplied in our text from L<sup>2</sup>Mü<sup>2</sup>BhK, which, however, omit piṅgalakah, l. 22 (but see Śār. A 39 to A 40) || **23** Bh mahārājo || **24** Bh bṛtyai vāryam ||

## Page 34.

**2** M mahatva for mahac ca || **4** Pr śvid, bhNAΨPM ścid for svid ; Bh a horizontal stroke marking a missing akṣara (for āho), and strid for svid || **6** Pr gunatilomakam || **7** Pr ekatamasyābhāve || M om. abhāve || **8** Pr yugad rā || **10** Pr mrga, om. yā || bhN pātam || N iti for ityādi || M tatra kā pajesu varttate, om. majair vya° ko || **11** M varttate || **12** Pr asamīkṣita saddosa° || N °śravayaṇam || **13** bhNΨPL<sup>1</sup>PrMp bamdhavadha-

cchedavidhir (L<sup>1</sup> *vam*<sup>o</sup>), A *bañdhuvichedavidhir*; Bh and Śār. with us // bhN °lābhe for °lobho // **14** M *uvati* for *bhavati* // **15** In Ψ gloss by cop. over *drava* of °*vidrava*<sup>o</sup>: *nāśa*; hence M °*vināśa*<sup>o</sup> for °*vidrava*<sup>o</sup>; Pr °*vināśadrava*<sup>o</sup>; bh °*vidrava*<sup>o</sup>, but corr. by cop. to °*vidvaca*<sup>o</sup>, which is the reading of N // ΨPPrM °*vr̄stir*, L<sup>1</sup> °*vr̄sti* // **16** Pr om. *pūḍanam* // **18** M *ati* for *api* // M *prati-lokam* // **20** After *vartate*, Pr inserts *evaṁ śeṣeṣv api guṇeṣu* // **21** Ψ °*śaspaḥojo*<sup>o</sup> corr. by cop. to °*śaspaḥojo*<sup>o</sup>, which is Pr's and P's reading; L<sup>1</sup> *savyabhojūdharmasv eva*; bh °*śasyabhojī*<sup>o</sup> // **22** Pr *e*, om. *va prāyena* // **24** bhN *vaktavyam* for *tat katham* // M °*bruvit* // **27** N *vināśitah* // **28** Pr om. *katham etat* //

## Page 35.

**5** M *ava* for *eva* // bh °*nirvedanāpi*, N °*nivedanāpi*, *tenāpakāra*<sup>o</sup> being corrected by the copyist from *tenāpakārī*<sup>o</sup>; ΨPPrM *tenāpakārinirvedanāpi*; A *tenāpakāranirvedatāpi*; Bh with us // M *ciraparicita* // **8** N *apamānena* // **9** Bh *nipatyābruvit* // **10** M *māmānena* // **11** Pr *evaṁ*, M *evvā* for *eva* // **14** bhN °*sama* // **17** bh °*nivṛtiḥ*, Pr °*nivṛttiḥ* // **18** ΨPBh *prāṇaśāṃsaye*, M *prāṇaśāṃsaye*; L<sup>1</sup> with us // bh *dukkhaparibhāgo*, N ΨPL<sup>1</sup>PrM p *dukkhaparibhāgo* (L<sup>1</sup> °*bha*<sup>o</sup> for °*bhā*<sup>o</sup>, M °*gā* for °*go*), A *dukkhaparibhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *dukkhaparīto* // **19** M *roṣitā* for *ciroṣitā* // **21** ΨPMp °*culakena*, Bh °*calakena*; L<sup>1</sup> *jivati thaśulakena* // M *ca* for *vā* // **22** M *roṣita*<sup>o</sup> for *ciroṣita*<sup>o</sup> //

## Page 36.

**1** N *asyāparādham karisyāsi* // **2** bhN Bh *yad* for *yady* // **4** Ψ *tathā* for *yathā*, but *ya* written by cop. over *ta* // **5** M *sāmarthyam* // **8** M *ti* for *sati* // In Ψ gloss on *prāptakālaṁ*: *avasarocitaṁ* // Pr °*pātāl* for °*ghātāl* // **9** M *paribhāvam*. In Ψ gloss on *paribhāvitam*: *jñātām* // **10** Ψ *durātmanā*, corr. to *durātmā* // **13** N *kulajātā* // **17** ΨPL<sup>1</sup>Prp *śrgālā āha*, M *śrgā* ⊕ *āha* // **19** N *sarastīre kacho bakaḥ* // **20** M °*bhakṣā*<sup>o</sup> for °*bhakṣaya*<sup>o</sup> // bhN ΨPL<sup>1</sup>PrM *sarastīre*; Bh *sarastīrai*; A with us // **21** bhN *bhakṣayann* // **22** ΨPL<sup>1</sup>Prp om. *ca* // M om. *kulrakah* // Pr *sma* for *sa* // **23** ΨPL<sup>1</sup>M *mama* for *māma* //

## Page 37.

**2** N Pr °*āsvādatā* // **3** bhM *abhyāhitam* // **4** ΨPL<sup>1</sup> *vṛddhābhāve*, corr. in Ψ to *ruddhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama vṝ*<sup>o</sup> // bhN ΨPL<sup>1</sup>PrM *asyācchedo*; Bh *sukhavrter ācchedanam bhāvīti vimanāḥ* // **5** bhN *ityāhitam*, ΨPM *abhyāhitam*, Pr *atyāhitam*, corr. from Ψ's reading; L<sup>1</sup> *amihitam*. ABh with us // **6** ΨPPrMp *matsyabāñḍhanānām*, L<sup>1</sup> *matsyavāñḍhanānām*, Bh *matsyabāñḍhinām* // **7** In Ψ gloss on *vṛāhārah*: *vacanam* // M om. *tatra śvah* // **8** M *prakṣepyate* // M *nagarasamīpyakradas* // bh(not N) AΨPL<sup>1</sup>PrM(not Bh) om. *yo* // **9** Pr om. all between *vr̄tti* and *śokenā*,

1. 10 ||   **10** M °vivṛtto for °nirṛtto ||   **12** M सूतः for bhrātah ||   **15** M  
ma for mama ||   **16** Pr agādha ||   ΨPPrMp saṃkrāmayitum, L<sup>1</sup> śaṃkrā-  
mayitum ||   **17** M mā for māma ||   **18** N om. mām ||   **21** M svajīvitam,  
corr. by 2nd hand to svakajī° ||   **22** bhN duṣṭamatim; ΨPL<sup>1</sup>Pr p duṣṭam,  
in p corrected, by a later hand, to our reading ||   M duṣṭamatellinam ava-  
svasya cittena; A duṣṭamatir aṁtallinam eva vihasya; Bh maṇḍamatir aṁtarllinam  
avahasya ||   ΨPL<sup>1</sup>PrMp transp. evam and samarhitavān; ABh with bhN ||  
**23** bh edam for evam, corr. by cop. from evam ||   M yā for mayā ||   **24** M  
pra[new line]jñāya ||

**Page 38.**

**1** M pradeśa ||   **2** ΨPPrMp sametye [p add. van] vacanāt bhū°, L<sup>1</sup> same-  
tyevaca bhū° ||   bhN om. 'pi ||   **4** M mā for māma ||   **6** M ins. etadiy-  
piśitena before etadiyapiśitavisēṣam ||   Pr °viśeṣanapūrvam for °viśeṣam a° ||   **7**  
M vinayati for viyati ||   **12** N svarsthō ||   N kulīrakeṇd° ||   ΨPPrMp transp.  
mahatī matsyā°; L<sup>1</sup> kulīreṇdho 'valokayitā ma, then blank for two akṣaras,  
then mahat matsyasthi° ||   **15** M keci[2nd hand adds in marg.: t vairivi]  
cakṣaṇāḥ ||   **16** N p add ca after tathā; Pr tad yathā for tathā ||   **23** M  
avalithasā ||   **24** PL<sup>1</sup> utpathapannasya ||

**Page 39.**

**3** N om. na kṣipati ||   **4** Pr om. kṛte ||   **6** bhN ΨPL<sup>1</sup>PrM śira-  
cchedam; Bh śiraḥchedam; A śarachedam arān, arān corr. by corr. to avāptavān ||  
**9** bhN tacchiraciḥnam ||   **10** Pr nātidūra ||   **12** ΨP samānītāḥ, L<sup>1</sup> samā-  
gatāḥ ||   **14** N om. all between bravīmi and śrgāla, l. 16 ||   After iti,  
ΨPL<sup>1</sup>PrM kathā, p kathā 15 ||, Bh paṁcamā kathā ||   **15** M om. kathaya ||  
PL<sup>1</sup>Bh vīḍham ||   **16** ΨBh gacchat, PL<sup>1</sup> gacchan for gacchatu ||   **17** ΨM  
pratimadino ||   **18** M pradakṣipatu ||   **20** ΨPL<sup>1</sup> kasyaci; in Ψ a very dim  
t added over the line ||   **21** PL<sup>1</sup> °sūtram muktā° ||   **23** bhN ΨPL<sup>1</sup>Pr  
Hamb. MSS. tam; ABh and Simpl. h tan; M varṣadharās retam tiyamānam ||

**Page 40.**

**1** ΨPL<sup>1</sup>PrMp om. tat ||   ΨPL<sup>1</sup>PrMp prakṣipya ||   **4** bh yathābhila-  
khitaṇ, ΨPL<sup>1</sup>PrMp yathābhiliṣitam ||   Ψ gatāṇ, corr. to gatā, which is the  
reading of PL<sup>1</sup> ||   **6** bh upāna for upāyena ||   N hitam for hi tat ||   After  
iti ΨPL<sup>1</sup>PrMp ins. kathā, another hand adding 6 in p; Bh ṣaṣṭī kathāḥ ||  
**10** M yāti ||   **11** bhN M tatra, Pr tat for tan na ||   **12** bh om. tasya ||   In M  
the first two pādas run thus: yasya buddha su kuto balam ||   **13** Pr ṣaṣikena ||  
**14** N om. āha ||   **17** bhN mr̥gochādanam, Pr mr̥gochādanam, Ψ mr̥gochādanam,  
A PL<sup>1</sup>M Bh mr̥gochedanam (in A corr. from mr̥gochādanam by cop.). For our  
emendation see Śār. 25, 13 and Variants 41, 4; Introd. p.33 ||   bhN ΨPL<sup>1</sup>PrM  
duṣṭasya for dr̥ṣṭasya; Bh with us ||   **18** bhN gilitvā ||   **19** bh dīnāmanā,

corrected by glossator to our reading; N *nā*(deleted by copyist) *dīmā*(*nā* del. by cop.) *nā* || **20** ΨPM *vijñāpayatum*, Pr *vijñāpayatum*, L<sup>1</sup> *vijñayanum* || bhN *paran̄ loka°* || *atinr̄śaṃsena* glossed upon by glossator of bh with *nimdi-tena* || **21** bhN *nisp̄āraṇasarvasatvocchādanakarmaṇā*, ΨPPM *nīkāraṇa-sarvasatvocchedana°*, L<sup>1</sup> *nīkāraṇasarvasatvocchedana°*; A *nīś[.]kāraṇasarvasatvocchedana°*; Bh *alaṃ deva paralokaviroddhenātinr̄śaṃsena sarvasatvānām nīkāra-chedena karmaṇā kṛtēna*. See Śār. 25, 16 and our l. 17 || **22** ΨM *'rtha* for *'rthe* || **23** N *nāti* for *tāni* || **24** N *tathā ca*; in bh corr. writes *śvo* or *śco* over *a* of *apavādo* || Ψ *yeca nipratyayo*, corr. by cop. to *yena cāpratyayo*, which is the reading of PL<sup>1</sup>PrM || **25** bhN *tena* for *yena* || Pr *badhak* ||

## Page 41.

**2** bhNM *vināśanaḥ* || **4** bhN *locchādanam*, AΨPPrMBh *locchedanam*, L<sup>1</sup> *locchedana* || M *yam* for *yatkāraṇam vayam* || **5** In bh gloss on *svāmina*: *tava* || bhN *sthitasyerā* || M *cārakena* || **6** Pr *devasvakīya°* for *devakīya°* || **7** ΨPrMp *evam*, PL<sup>1</sup> *eva* for *eṣa* || **9** M *itha kṣyāpaḥ* || bh *muṣṭi*, N *muṣṭi* || **11** ΨPL<sup>1</sup> *jāti*, in Ψ corr. to our reading by corr. || ΨP *rtrptir*, L<sup>1</sup> *rurptir*, M *rkṛti* for *trptir* || ΨP (not L<sup>1</sup>)p *katham ca naḥ* || **12** Pr *nrpati* || ΨPL<sup>1</sup>p *pālaye* || **14** ΨPp *gau durhyate*, in p corr. to *duhyate*; L<sup>1</sup> *go durhyate* || bhN *ha* for *ca* || N *tayā* for *tathā* || bh *prajāḥ* corr. by cop. to *prajā* || **19** ΨPL<sup>1</sup> *tadra lokaḥ*, in Ψ corr. by corr. to *tadvat lokaḥ*, which is p's reading || **20** M *yānāni* || **22** Pr *lokānuhakarttāraḥ* || **23** M *kṣa* for *kṣayam* || ΨPL<sup>1</sup>(not M)p *yāti* || ΨP *śamsayaḥ*, L<sup>1</sup> *śamsayaḥ* ||

## Page 42.

**2** ΨPL<sup>1</sup>p *sarvānn* || ΨPL<sup>1</sup> *bhakṣayikṣāmīti* || **3** bhN ΨPL<sup>1</sup>Prp *nirṛtti*°, M *nirṛddi*°, ABh *nirṛti*°; in A corr. by corr. to our reading || ΨPL<sup>1</sup>PrMp *ekaḥ svajāti*° || **5** M *gatasyā*° for *vā tasyā*° || **8** bhNAΨPL<sup>1</sup>PrMp *ājñāta*, Bh *ājñātaḥ* for *ājñāpita* || **9** Pr *vadho bhavati* || **11** For *iḥōḍyama*°, bhNΨPPr *mahodyama*°, L<sup>1</sup> *mādyodyama*°, M *māhādyama*°, A *adyama*°, corr. by corr. to *udyama*°; Bh with us || **14** In bh gloss on *vidhāya*: *kṛtvā* || Pr *vyākulyayā*° || **16** Pr *°nā* for *°nī* || **18** Pr *ac* for *anyac* || Pr *laghusaram* || **19** bhNBh *ekam* for *ekas* || **20** Ψ *laghur*, with *ta* added by cop. over the line between *ghu* and *r*; hence PL<sup>1</sup> *laghutar* || **21** bhN *aparāṇḍhā ām* for *apa° tvām* || Pr *prāptāḥ* for *prātaḥ* || **23** bh *na vānya°* || **24** Pr *sav-varaṃ* || In bh glossator adds *tvām* above *nivedaya* ||

## Page 43.

**1** Ψ *damṣṭrā*, but *gato* added over the line (by cop.?) ; P *damṣṭrāma*, L<sup>1</sup> *damṣṭāma* for *damṣṭrāgato* || M *bhavisi* || N *śāśakah*, om. *āha* || **4** bhNAΨPPr *smarāṇtaḥ*, M *smaratam*; Bh *anusmarāṇtaḥ*; pHh *smarata*, I *smarat* || **5** Pr

*māydamāydamateḥ*, but the second anusvāra del. by cop. || **6** N *tataḥ* *srenābhīhitam*, P *tatasthānābhīhitam* || ΨP *yad devam*, p *yad evam* || **8** P *varttim* for *vartitavyam* || **12** N *svāmī* || **13** ΨP *dyaddevam* for *yady evam* || Over *darśaya* gloss of bh adds *tram* || **14** ΨP *caura* [Ψ new line] *caurasimham* || bhNAΨPPrMp *yenēdam*, Bh *yenēnam* || **17** ΨP *tāṇu na* || ΨPPrBh *katham ca naḥ* || **18** Ψ in the first pāda *nākṣyāt*, corr. to *na syāt*, apparently by corr. || M *parābhavam* || **20** Pr *svabhūrihetoḥ* || **21** M *du* for *durgān* || **22** M *visvambhitāḥ* || M *duḥkhasādho* || **23** N *rajñām ca* for *gajānām* || Pr *lakṣaṇa* ||

#### Page 44.

**1** N *nākārastho* || **3** M *samāt* for *samādeśād* || bhΨPp *hiranyakasipor*, Pr *hiranyakaśyapor*, A *hariṇyakaśipor*, NBh and Hamb. MSS. with us; h *dharinya*° corr. by 2nd hand to our reading || **6** bhNAΨPPrMp Bh *bhūmi*; Hamb. MSS. and h with us || **7** M *ma* for *me* || **9** Pr *nayat* || **12** ΨPr *mānotsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL<sup>1</sup>, misreading this: *mānotsāhor tu*; cp. vol. xi, Table II, Nr. 15, 4 right-hand margin. A real *r* appears in *durggam*, l. 2. M *mānotsāhe* || **17** ΨPPrMp Bh *samutsakāḥ* || **18** Pr *yāṇti* || **21** M *nivarttete* || Pr *śirṇnamḍamna* || **22** ΨP (not p) *tathārena* for *tavānena* || **24** Pr *uktāgre*; N *uktvā*, om. *gre* || M om. *tataḥ* || ΨP (not Pr)Mp *kiṃcīt*, corrected in p to *kāṃcīt* ||

#### Page 45.

**5** Pr *śaldeḥ* || **7** Ψ *matrātmanam*, P *matvā ātmanam* || **10** After *iti*, ΨPPrM || *kathā* || **7**, p only *kathā*, Bh *saptamī kathā* || ΨPPrMp *iva* for *īdām* || **11** ΨP *śāśikasya* || **12** N *uttyotyatasya*, om. *ktaṇ ca i ni* || **15** N *niḥṛtya* || M *puru* for *kuru* || **17** ΨPPrMp *sadyodyatānām*; bh *sadyedodyatānām*, but dye deleted again by cop. || **19** bh *gurutmā*, N *gurutvātmā*, *trā* being del. again by cop. || ΨPPrMp Bh *kolikasya* || Pr *yathāhavēḥ* || **21** ΨPPrMp Bh *koliko*, corrected in p to *kau*° ||

#### Page 46.

**2** Pr *godeṣu* || Mp *pumḍaravarddhanam*, Bh *pumḍavaraddhanam* || ΨPPrM (not p)Bh *koliko* || **3** bh *sve sve śilpe*, N *sve sva śilpe*, Pr *svasvaśalpe* || bhNAΨPPrMp *parām* for *pāram*; Bh with us || **4** Under *vyaya*° gloss in bh: *śaraca* || **5** ΨP *sunyamdhinau*, PrMp *sugamdhinau* || **7** bh *śāriraśruśuṣām*, N *śāriraśuṣuṣām* || ΨP *śāriraśuṣuṣām*, Pr only *suśruśām*; A Bh with us || **8** Pr *varddhāpanikotsavālo*° || **9** M *svagrha* || In bh gloss on *gacchataḥ: tau* || **11** p *kṛtā*° for *bhṛtā*° || ΨP (not Pr)M *devatāyanādiṣu*, p *devatādiṣu* || **12** Ψ *kolirathakārau*, PPrMBh *kolika*° || P *sthānakā-*

*sthānekesu*, ΨPrp *sthānakasthānakesu* (in Pr corr. by cop. from *sthānāka*°), M *sthānakoṣu* || **13** M °*mukhyāny* || **14** M °*kita*° for °*tilakita*° || **16** In bh a glossator makes two carets after °*sīrasijām*, one over the line and one under it, writing in margin: *cakitamgavadvadhūsadrśanetrām* *tyaktam* *oli* 8. None of my MSS. including NABh has this addition || **17** M °*patrīm* for °*patrām* || Pr °*kanaka*° for °*kamala*° || **18** Pr om. °*loka*° || ΨPPrM (not p) °*locanāgrā*° || ΨPPr dṛṣṭavatau || **20** In bh *nirūpayan*, with ardhadanda after it, has been corr. by gloss. to *nirūpayantau*; N with us || ΨPPrBh *kolikāh*, M *kolikāh* || **21** bhNΨPPrMp (not A Bh) ins. *saman* before *samanṭat*; Ψ at first intended to write only *samanṭat*, beginning a *ta* after *saman*, but correcting this to *sa* || Pr *dhaiyāvaṣṭambhāvākāra*° ||

## Page 47.

**3** M *ślokam* ca | *paṭhan* || **5** M *tad* for *naītad* || **6** Ψ *yenācārvamgy*, corr. to our reading by corr. || **9** ΨPPrM *py āptam*, p *prāptam* || N *hatam* (?) for *hṛtam* || After *hṛtam*, one leaf is lost in Ψ, comprising all the text down to *m avatarati* (excl.), p. 50, l. 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || **10** bh *vaitanyam* || M *caicantam* *anyaparam* *dhatte kiṁ yam* *hṛyadāyāni me* || bhN *kīyantam*, corrected by the glossator of bh to our reading || **13** P *mrgaśivāksyām* || **14** PrM om. *karoti* || **15** In bh gloss on *mugdhe*: *he* || M *mrgam* *śamsā* for *nrśamsā* || **17** Pr *bhiḥ* for *nābhiḥ* || M *kūthilakam*, om. *alakam* || **18** Pr *āṇśu* || **19** bhN Pr *dahana* || **20** Pr *vuktam* || M *muktuh* for *muhuḥ* || Pr *svacchakam* || bhN *tatra* for *tan na*, gloss. of bh adding *na* over *yu* || **21** P *kumkumādre* || **22** Pr °*bhinne* || **23** In bh gloss under *vakṣo*: *mama* || Pr °*pañkaja*° for °*pañjara*° ||

## Page 48.

**1** Pr *vadher* || **6** Pr *parārthesiṇā* || **7** P *mukhita* for *musitam* || **9** M *varākam* || **10** N *tanvyaṃga* || bhNPPr *vidito*, M *diṇtipto* || bhN *atyudbhutam* || **12** Of pādas cd, M has only the words *smaryate prāṇāyate* || **14** Pr *varyam* || **15** Pr °*citta*(new line)*ttasya* || **16** M om. *kṛtaśrṅgāraḥ* || **17** PPrMp (not Bh) *kolika*° || PPrMpBh *kolikam* || M °*gallum* || **19** M *udgatāśrutam jalam* || bhNAPPPr *api* for *ayi*; Bh with us ||

## Page 49.

**3** Pr *tathā* for *yathā* || Pr *avasthitēti* || **4** M *jvaratā kṛtā* || **11** Pr *bibheti*; P *bibhesiḥ*, without danda || **13** PPrMp *kācid* for *kadācid* || bhNAPPPr *vaiśyasutā*, corrected by a corr. of bh to our reading; Bh *vaiśibhutā* || Pr *bharati* || **15** In bh °*grahakṣamā* corr. by corr. to °*grahā-*

'ksamā. N with the text || 16 bhNPL<sup>1</sup>PrMp ārya tasyām; A āyam asyām; our reading is that of Bh, which after uktām ca inserts kālidāse śākumtale nātakē (I, stanza 21, ed. Pischel, first edition, and Bochtlingk; I, 19, ed. Godabole and Paraba). Pūrnabhadra never quotes an author by name. We have possibly in A and Bh corrections of Pūrnabhadra's wrong reading || 18 Pañtaḥkaranaḥprā° || 20 M varttaryām || PPrM kolika || 23 bhN sahāhīnakāla, A saha ahīnakāla, PPrMp sahāhīnakālā; Bh saha sadaīva ||

## Page 50.

1 PPr(not M)pBh kolikāh || 2 M anekavarṇṇakacitām || 3 N kālikā°, M kīlakāprayogotpatanām || 4 PPrMp kolikam || 5 N tatra ga, the ga being deleted by the copyist; then N om. all the text between tatra and Jane, l. 7 || 6 Here Ψ sets in again with m avatarati || bh yadaīva for adyaīva || 7 Pr ins. japte before Jane || ΨP śarīrapśu° || bhNΨPM °śūrūṣah sadvi° (P sadghi°); Pr °śūrūṣan sadvi°; A madvi°, but om. nārāyaṇa; Bh madvijñānasamghaṭitapravayogaṁ nārāyaṇarūpam || 8 M °rūpasthāyaina; P (not Ψ) āsthāyaina || 11 Ψ manośa (sa del. again by cop.) rathar di°, P manorathar di° || 12 bh rājanyām, corr. by cop. to our reading; ΨP rājakanyām (corr. in p to our reading); PrM rājakanyāyām for rajanyām; ABh with us || P °cūrṇāvale° || 13 ΨP °kusamā° || ΨPPrMp atisurabhigandhivicitramālāñbaro (M °gāmḍha° for °gāmḍhi°) || 14 ΨPPr (not M)p kolikas || bhNΨPPr rājakanyām, but m in P very small, in p deleted again; ABh with us || 15 bhN °rāvadāne || bhN °talāvasthitām ekākinīm || bhΨPPr avalokayāmīm; ABh with us || 16 N (not bh) manena for madanena || ΨP sprśamāna°; bhN °mānasām, ΨP °manasām, p °manasā; Pr sprśamānasām, M sprśamānasā, A sprśyamānasā || 17 ΨPPrMpBh kolikam || 18 M śayyāyām || 19 Pr samādītām || 20 ΨPPrMpBh koliko || 21 M gāmḍhīraślakāyā || N śanair (!) śanair || N āha for uvāca || M om. evēdam || 22 bhNΨP kanyā cāham, Pr cāha: A only kanyāham, Bh kanyā 'ham || N transp. cāham kanyā || 23 ΨP mānusasamparkkād || 24 M tvātam for trām ||

## Page 51.

2 Pr gāmḍharvavivāhena || 5 bhN anubhavato || ΨPPr koliko || 6 bh vaikumtāsvarggam, N vaikumtāham svarggam, ΨPr vaikumtāsvarggam, P vai-kamtāsvarggam; Bh vaikumtāhalokam; A with us || bhNΨPPrMp (not Bh) om. tā of tām; A om. iti tā || bh uktalā°, N uktapālayitvā || 7 bhN evāragacchatī || 8 bh kadācīt svām°, corr. by copyist to kadācīc cām°; N kadācid, om. ea || 10 M āsti || bhNPr rājā || 12 M om. puruṣeno || 13 N tan nā for nātrā° || Pr devātra, om. eva || N ins. tram after deva, but it is blotted out by the copyist himself || 15 ΨPPrMp āvedite || 18 Ψ

*yā* corr. to *vā* by cop. || ΨPPrMp *retti* || **20** N *tathā ca* || **22** M *sukhā* for *śucā* || **23** N *malitam* ||

## Page 52.

**4** M om. *evam* || **5** M *kāmcukino* || **7** ΨPPr °*vilakhita*° || **8** bhN Mp (not ΨPPr; delete the asterisk in our text) om. *ca* || M om. *āḥ* || **9** M om. *ko'yan krtān* || **10** M *trakāśam* || **11** bhNBh °*kolika*° || ΨPPrM *viṣṇusvarūpam ko*°, p *viṣṇurūpam ko*°; A *viṣṇusvarūpavṛttāṁtam* || **13** Pr *prāhasita*° || bh *pulukita*°, ΨPPr *pulikita*°; ABh with us || **15** ΨPPrMp Bh *gamḍharva*° || **17** ΨPPr *drṣṭavyo* || N *mānusyai* || **19** Pr *tatos tu* || Pr ins. *bhūto* before *bhūtvā* || Pr *sakalasthotro* || **20** M *gamanā*° for *gagana*° || **23** bhΨP (not PrM pBh) *dhanyavaro*; A *dhanyabharo*, corr. to our reading; N *stutyo dhanataro* for *nāsty anyo dha*° || **24** N *evā* for *etya* || Pr *sarva* ||

## Page 53.

**1** N A ΨPPrBh *yāmā*° for *jāmā*°; cop. of bh adds *yā*° over *jā*° || ΨPPrBh °*prabhārena* || **2** N *vaśi kariṣyāmi* || **3** Mp *navati*°, om. *nara* (which in p has been supplied over the line) || **4** Pr °*karagrahaṇāya prāptā*, this being corrected from some other reading || **5** bhNA ΨPPrBh °*yāmāt*° || **7** ΨPPrMp *prahitāḥ* for *prahṛtaḥ* || **8** M *lokikām d akasmāt kasmād* || N *kaṃcid* || **10** M *uktām* || **12** Pr °*parivāś* || **14** M °*rahitaṁ* for °*ra-kṣitam* || **17** M *hatāśesā* || ΨPPrM *pumdravaraddhana*° || **18** bhN *tataḥ* for *tac* || bhNBh om. *na* || **20** ΨP (not Pr) *pumdravaraddhana*°, M *pumdravaracana*° || **21** M *nam*° for *mantri*° ||

## Page 54.

**1** N *tato* for *tat* || **2** Pr *surukṣitāni* || **6** M *vyāpādayoti* || **7** M *vācyām* || **8** Pr *vigrahasya* || ΨPPrMp Bh *koliko* || **9** M om. *hi pūrvam* || ΨPPr °*kasipu*° for °*kaśipu*° || **12** N *vyapotiyisyati*; M *vyāpādayisyatī* || **14** bh *paṭaho va dāpito*, *va* being del. by cop. by two dots; N *paṭaho vām dāpito* || **15** bh *nihataḥ vi*°, N *nihataḥ vi*° || N *yojayat*, corr. by the copyist from °*yan*, for *yo yad* || **17** bh *mahāsatvo*, N *mahāsasatvo* || **20** ΨPPrMp Bh *koliko* || bhN *muktasukhāraṇbhō* || **21** N *paryālocitatvāt* || **24** bhN *saṃhṛtokhila*° ||

## Page 55.

**1** After the second *me* Pr ins. *pītā* || **2** M ins. *satvaraṁ* between *varam* and *sattram* || **4** N *uktām hi* || **9** MpBh *kolike*, ΨPPr *kolikām*, N *kau-likā* || Pr *viṣṇuviṣṇu* || bhΨP *vaikūṭhasvargge*, A *khekuṇṭhe svargge* (corr. from °*rggo*), N *vaikūṭhasyāgre*; Bh *vaikūṭa(!)bhavane* || M om. *vainateyo* || ΨPPr *vijñapayad*, M *vajñepayad*, N *vyagapayad* || **10** bhΨPPrMp om. all between *prthivyām* and *pumdravaraddhanādhipater*, l. 11. The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumḍhavaruddhanābhīdhananagare* | *devākāradhāri* | *koliko rājaduhitaram upabhūjate* | *tataḥ*; Bh: *pumḍhavaruddhananagare bha-*  
*gavādākāradhāri* *koliko rājakanyāṁ sevate* | *tataḥ* || N ins. *tu* before <sup>o</sup>*pumḍhā* ||  
 $\Psi$ PM *pumḍhavaruddhanā* || Glossator of bh: *pumḍhāradhavaruddhā* || N  
*upakāri* || bh *rājadutaram* || 13  $\Psi$ PPrM pBh *kolikāś*; N *kaulike* for *kaulikāś*  
*ca* || bh N *kṛtaniścaye* || 14 bh N *vijñāpyam*, corr. in bh from *vijñāpyam* by  
 the cop. || 15 bh (not N) *bhagavan* || P (not  $\Psi$ ) *vyādita* for *vyāpāditah* ||  
 17 Pr om. *tāni* || In bh gloss on *nāstikā*: *jaināḥ* || 18 bh N *bhagavan*  
*bha*°;  $\Psi$ Pr *bhagavān* *bha*°, P *bhagavā*, then an akṣara lost by a hole, then *bha*°;  
 M *bhagavadbhaktā*, om. *ś ca*, A *bhagavadraktāś ca*; Bh with us ||  $\Psi$ Pp *prava-*  
*jyāñ* || bh N *bhiksyaṇpti samnī* || 19  $\Psi$ PPrM *devapramāṇaṇī* || Pr om.  
*tato* || Pr *vibhāvi* || 20  $\Psi$ PrM pBh *koliko*; P *devāṇśakakoliko* || 22  
 N Pr *sāhāryaṁ kāryam* || 24 bh N om. *ca* after *cakram* ||

## Page 56.

1  $\Psi$ PPrM pBh *koliko* || pBh *āha* for *ādideśa* || 2 pBh <sup>o</sup>*yopasthitasya* ||  
 pBh *māngalādikām sajjām kāryam* || M *sajjikriyatām* || 3 bh N A  $\Psi$ PPr  
<sup>o</sup>*vidheḥ*; Bh with us || Pr *gorocanādisita*° || 4 bh N A  $\Psi$ P <sup>o</sup>*cāndano* for  
<sup>o</sup>*vandano* (A *gorocanasitasiddhārthaka* | *knsamādi*°); Bh with us || 7 N *vyū-*  
*hatesu*, M om. *vyūhitesu* ||  $\Psi$ PPr *pādāhatasamprahāre*, M *pādāhūtasamprahāre* ||  
 $\Psi$ PPrM pBh *koliko* || 8 Over *ritirūpa* in bh gloss: *datta* ||  $\Psi$ PPr <sup>o</sup>*surarṇṇā-*  
 (in  $\Psi$  *rṇṇā*° corr. from *rṇṇo*° by cop.) *diratnādi*°; M <sup>o</sup>*hāna*° for <sup>o</sup>*dāna*° || 9  
 bh N <sup>o</sup>*mūlam* for <sup>o</sup>*stalam* || 11 N *pāmcajanyaśaṇkham* || N *āpūrayan* || 12 N  
<sup>o</sup>*pādātayah* || From the pun: *sakṛn*° . . . *asakṛt* it is clear, that in *sakṛn*° (for  
*sakṛn*°) the MSS. give Pūrṇabhadra's own spelling || In bh a corr. writes  
*bhaṁ* over *sam* of *ārasamtaḥ*; N *ārabhaṇtaḥ*, M *āsaṇtaḥ* for *ārasantaḥ* || 14  
 N *'kiṇciṇ mū*° for *keciṇ mū*° || 15 M *gamana*° for *gagana*° || N <sup>o</sup>*nīhitam sta*° ||  
 16 P (not  $\Psi$ ) *samaṇāgatesu* || 17 Pr *devarājeṇ* || 18 N ins. *haṁ* before  
*hantavyo* || Pr *āhya* || 19 bh N *evaṁ vābhīhite* || 20 M *surāśisam*° ||  
 22 M *pratinasti* || N *kumjastra* || 23 Pr *prabodhate* ||

## Page 57.

1 Pr *vrahmādi* || 4  $\Psi$ PPrM pBh *koliko*, M *kolikau* || 5  $\Psi$ PPr *jāta-*  
*kantakānām*, in Pr the second *ta* over the line by cop. || Pr *viciṇṭatām* ||  
 $\Psi$ PPrM (not p) Bh *kolikāś* || 8 N *svasvavāhinebhyo* || Pr *praṇayāti*,  $\Psi$   
<sup>o</sup>*praṇijyātā*°, corrected by a later hand to *praniyati*°, which is the reading of P ||  
 $\Psi$ PPrM <sup>o</sup>*sirasas* || 12 bh N *evaṁ vācādini* || 14 M only *varmmā* ||  
 17 N  $\Psi$ PPrM pBh *koliko* || 18 N <sup>o</sup>*māhātmyo*,  $\Psi$ Pr <sup>o</sup>*māhātmye*, in  $\Psi$  followed  
 by *daṇḍa*; hence PL<sup>1</sup>, misreading the *daṇḍa* for first *o*-stroke: <sup>o</sup>*māhātmye*  
*roja*° ||  $\Psi$ PPrM *sakalatra*° for *sakala*° || 19 After *iti*,  $\Psi$ Pr *kathā* || 8, P

॥ *kathā* ॥ 8 ॥ flourish ॥, M *kathā* ॥ 8 ॥ Pr *āvarṇya* ॥ M *eva* for *evam* ॥ 20 N om. *santu* ॥ 21 Pr *myōpavīṣṭasya*, om. *ca* ॥ 22 N *ā*, then blank for one *akṣara*, then *yikam* ॥ 24 Over *samanapṭara*° mark by later hand, referring to an addition by the same hand in the right margin: *ataḥ param*, and to an addition by the same hand in the left margin: *kāraṇam* ॥

## Page 58.

1 pBh *abhiyuktā* ॥ Over *anuyuktā* gloss in Ψ by later hand: *prṣṭā* ॥ M *sāvivye*, PL<sup>1</sup> *sāvidyo* for *sācivye* (but in Ψ the right reading quite distinct). In Ψ gloss on *sācivye* by later hand: *sāhāyye* ॥ 4 N *apiyasya* ॥ 5 In Ψ by later hand gloss over *śraddhēya*°: *mānya* ॥ 6 N *matsannīṣe* ॥ 8 bhN AΨPPPrp (not M) *gr̄hīṣyāmi*, Bh *gr̄hīṣyā* (!) ॥ 9 Ψ *jñāpa* [new line] *jñāpayitum*, the first *jñāpa* deleted by small dots over the line ॥ 10 bh *duḥkhasahataram*, but corr. to our reading, apparently by cop. ॥ 11 Pr *tadākā* ॥ ΨP *jñāyā'bravīt*; Pr *vijñāyā'bravīt*, Mp *vijñāyā'bravīt* ॥ M *evam* for *eva* ॥ 12 ΨPPr *pradhānye* ॥ 13 M *atyutthite* ॥ p *cā-* for *rā-* ॥ 14 bh *vaṣṭavya*, corr. by cop. ॥ In bh, the copyist writes *da* over *va* of *pādāv a*°; hence N *pādād* ॥ Ψ *srīḥ*, P *striḥ* ॥ 15 bhNΨPPrMp *bhavasya*, ABh with us, but in A corr. by later hand to *narasya* ॥ 16 bh *juhāti* ॥ 17 bhN *tenā*, ΨPPrMp *tathā* for *tena*; ABh with us ॥ 20 M *śramayate* for *chrayate* ॥ In Ψ gloss by later hand on *nirvidyate*: *khidyate* ॥ 21 N om. *padam* ॥ P om. *hā svātantryaspr* ॥ 22 Pr *abhidrumā*, Bh *api druhyatī*. In the Hamb. MS. H, the stanza is omitted; I reads *svātantryān nṛpateḥ rājyahṛdaya prāṇān api cyāryate* ॥ 23 Pr *ravagrahāḥ* ॥ ΨPPrMp *svakāryeṣu* ॥ N *deva* for *eva*; ΨPPrM *tad eva devātra* (M ins. *kaṃ*) *yuktam*, p *tad eva yuktam* ॥ 24 N om. *yad uktam* ॥ 25 M *marḍdenenurakto* ॥ 26 bhPr *nāpeksah*, N *nākṣyepya* ॥ bhN *vancchitā* ॥ 27 M *prabhūṣaṇam* for *prabhūṇām* ॥ 28 bh *bhāvi*°, N *sāvī*° ॥ 32 ΨPPrMp *karoti* ॥

## Page 59.

2 bhN *parām* ॥ 3 ΨPPrMp *cittam* (M *vittam*) *tasyōpari* ॥ bhΨp *paridruhyati*; N *duhyati*, the copyist adding *paridru* over the line; P *paridruhyati*, M *paridudyati*, Bh *paridrahyati*, APr *druhyati*, om. *pari*. Cp. Sār. 21, 5. Hamb. MSS.: *vikṛtim na yāti* ॥ 9 PL<sup>1</sup> om. *m adhunā svayam svāmitvam* ॥ 11 p *satkuline* ॥ 12 M *atīṣṭo* ॥ N *uktam* for *tyaktum* ॥ 15 bh *yā* for *yo* ॥ 16 N *prathitān na śru*° ॥ 17 Ψ *tena* twice, but the second *tena* del. again by little dots over the line ॥ 22 M *satām matikramya* ॥ M ins. *sa* before *vartate* ॥ 24 M *pratimadyate* ॥ 25 bhNΨp *cyuta*; Bh *bhyutah*; APPr with us ॥ M *saṁsthātāt* for *sthānāt* ॥ 26 N *galanamatibhiḥ* ॥ 27 ΨP *nayoktir*, M *nāyoktir* ॥ 28 p om. *api ca* ॥ bhNΨPrMp *parināmā*°, A *parināmo*°; PPrBh with us ॥ 30 bh om. *ca*; N

tathāpi, omitting stanza 236 ||

**31** In bh, a later hand corrects 'nujivibhiḥ'

to 'nujivināḥ' ||

### Page 60.

- 1** M mūlabhrtyoparādhena, Bh mālabhrtyāparādhena || **3** N simphar āha ||  
M om. yataḥ || **5** M tad asya for tasya || In Ψ, naīrguṇyāṁ has been  
corrected to vairguṇyāṁ, apparently by the copyist; PM vairguṇyāṁ, Prp  
vaigunyāṁ; A Bh with bhN || **6** Pr pūrra bhaya° || M ins. eva after pūr-  
ram || M śaranagato || **9** PL<sup>1</sup> tuṣṭāti || **13** M svedatobhyāmjanō ||  
ΨPPrP svapuccham || **14** N sphitā bhavānti; PL<sup>1</sup> gunā sphitibhavānti twice ||  
**15** M truhināgireḥ || **16** NM tathā ca || **17** Over patitāḥ a later hand  
writes in Ψ kaīya || **19** bh avertane || **20** Pr naṣṭa pātre || In bh gloss  
on hitam: alakṛtam (!) || **21** Pr dākṣinām || **22** N aranye ru°; ΨP  
aranyarudinām || M om. śava; NAΨPPrP Bh and later hand in bh śabā° ||  
**23** M varṣanāḥ || **24** bhN Bh iva nāmitām || **26** M om. kiṁ ca || **27**  
ΨPPrM ati for iti; in p iti corr. to ati || **28** M kāla for kācasakale ||  
**30** N hītavacanām || bhNAΨPPrMBh na for ca; p ca; p śrūyato, corrected  
to śrūyate; Bh śrutām for śrūyatām. In A, two small horizontal strokes over  
na refer to a marginal addition by a later hand: tulyārthaṁ tulyasāmarthyāṁ |  
marmajñānāṁ ryavasāyinām | arddharājyaharam mitram | yo na hanyāt sa hanyate |  
133 || **32** Ψ durvinitāni, corr. to our reading || **33** N pīmgalakar āha ||

### Page 61.

- 2** M yajñayatto || M om. nāma || **3** bhN era for evam; BhA with us ||  
**4** M paśyati || **5** N niścitas || ΨPpBh tiṣṭati || ΨPPrP (not M) om. all  
between adhvānam and gantum (Pr writing gatum), l. 7 || **6** M yathāśaktiṇ ||  
M kim apy || **7** N °nivedena || **9** ΨPPr vrajatānena, M vrajātena || **10**  
ΨPPrMp caikatra pradeśe; A Bh with us || **12** N sato for tataḥ; a  
misreading of the form which ta has in bh || **13** In N, prāṇi° has been  
corr. to prāṇa°; pBh prāṇarakṣaṇe || **14** bhNΨPPrMp priyam iva kala°  
(N °kalatre, M °pu° for °putra°); A with us; Bh priyaputrakalatramitrasva-  
janaiḥ || **15** N brāhmaṇaḥ āha || **18** PL<sup>1</sup> om. bhagnavrate ṣaṭhe ||  
**19** Over nīkhṛtir—as our MSS. write—later hand in Ψ: pratīkāra || **22**  
M prāṇi° for prāṇa° || Pr bhir for vipattir || **23** M śreyaskārīty || M eva  
for evam ||

### Page 62.

- 1** bhNΨPBh bruvīti. A with us || A bho sādho mām uttāraya | tat śrutvā  
vrākmanobravīt | yuṣmannāmagrahanena trasyate &c., l. 4. Before yuṣman° the  
corr. of A ins.: bho vānara tvām prakṛtyā caḍcalāḥ | kūpān nirgataḥ san mām  
saṁtāpayasi | vānara āha maīvāṇ vada tvām upakāriṇam aham śapathapūrvakam  
nōlvejayāmi tatas tena dvijena vānaropy uttāritaḥ atha sarppa āha bho sādho mām

*uttāraya* | *tato vrāhmaṇōbravīt*. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey || M *eva śrutvā* || 5 N *nādrśāmaḥ* for *na daśāmaḥ* || 7 Pr om. *te* || 11 ΨP *māmānugrahañaya* °, with, in Ψ, two dots over *ha* || N om. *bhavataḥ* || 12 M *evam uktā grahābhīmukham* || 13 N *gunābhīmukham* || ΨPM (not p) *prāyāt*, Pr *prayātah* || 14 ΨPPrMp *asmin* for *tasmiṁs* || 15 Pr *i*, om. *ti e* || ΨPPrP (not M) om. all between *prāyāt* and *atha*, l. 18. In p the missing text is supplied in the margin by a later hand || M *sarppenāpī uktam* | *pātālavāsy ahaṁ nāgah* | *tat trayaḥ kārye smarañīyōham ity uktvā pātālam prāyāt* | *kṣa iti sōpy uttāritah* &c., l. 20 || 16 bh *bhavate*, which a corr. corrects to *bhavatā* || 18 N om. *sa* || N om. one *muhiḥ* || 19 ΨPPrP *manāpī* || 20 N *tendhīhitam* || 22 ΨPM *enam* for *evam* ||

## Page 63.

1 Pr *smṛta* || 2 M *veditāny* || bh *āśvāsitasva* (?), corr. by cop. to *āśvāsitaś ca*; N *āśvāsitasva sa naiḥ* || 4 N *nivṛtyam* for *nityam* || bh *bhavatam*, N *bhavamtam* for *bhavatā* || 6 ΨPPrM *grāiveyakādikām* || 7 N om. *ca* after *uktam* || 8 N *tat sakāmata sarvam* for *tatsaktam etat sarvam* || N *prasuptam* for *suprayuktam* || Pr *va* for *tava* || 9 A corr. of bh corrects *nimittam* to *nirmittam* || ΨP *bhagavān* for *bhavān*; Pr *bhavān*, but one akṣara before *vān* del. with gamboge || 10 Pr *vrāhmaṇa tat gr°* || Pr *sa māmāro-pakārī* || 12 bhN ΨPPrMpBh *pādārghā°*; A with us, but apparently corr. to *pādyārgahsina°*; Bh *pādārghāsanasnānakādanapānabhojanādisatkriyām* || bhN °*svādana°* for °*khādana°* || N *ādiśamatu* for *ādiśatu* || 19 N *dṛṣṭvā-bravīt*, om. *rājā* || N *trayaśīdam* || 23 M *bādhavītvā* for *bandhayītvā* || N *śūlīm*, corr. by cop. to *śūlīm* || 24 N *ārohayati*, Pr *āropayat* ||

## Page 64.

1 Pr *taś* for *taiś* || Pr *buddhena* || 2 ΨPPrMp *āgatyābravīc ca* || bhN ins. *te* before *tarō°* || bhNAΨPPrM *asmad*, Bh *asad*, apparently corr. to *asād* by cop., for *asmād* || N *mumoca* || 4 PrM *dakṣyāmi* || 6 ΨPM *hastasparsān*, Pr *hastasparsyān* || 7 M *dṛṣṭā* for *daṣṭā* || 9 N *gāruḍikā-tāṇṭrika°*, om. °*māṇṭrika°*, P °*māṇṭrikabhaiṣajikā°*, om. *tāṇṭrika*; L<sup>1</sup> °*māṭrigatāṇṭrikabhaiṣajikā°* || bhN °*kānā°* for °*kānya°*. Bh *gāruḍikamāṇṭrikā bhaiṣajikā* *anyadeśavāśināḥ*, A *gāruḍikā māṇṭrikā tāṇṭrikā bhaiṣajikā* *anyadeśavāśināḥ* || 10 bhN *samuparacitam* || 11 N *bhramato* || 15 ΨP °*māṭrā tāṇ*, N °*māṭrām* for °*māṭrāt tāṇ* || Pr °*kṛtamān* || 16 N *pratyupajīvitām* || N om. *tasya* || bh *pūjām ca gau° ca*, the first *ca* deleted by copyist || N om. *ca* before *kṛtvā* || 17 M *anām* for *amūm* || 19 M *m* for *sarvam* || bhN *atha* (N !) *gatārthena* || 20 N *mantritrena* || 21 bhNΨPPrP (not

M Bh) °*sujana*° for °*svajana*°, A *sarvasajjanasametena*, corr. from *suḥr(?)tsaj-*  
*jana*°; Bh *sukṛtsvajjanasametena* || AΨPPrM *bhogādi*°, Bh *bhogādinā tuṣṭenā*° ||

## Page 65.

1 N °*rārana*° for °*vānara*° || After *iti*, ΨPPrMp ins. 9 (i) *kathā*; P adds  
*śrīḥ*; Bh *navaṁī kathā* || flourish || || 2 ΨP om. *vā* || 4 ΨP *vinirvarṭtayi-*  
*tum* || M *sakaḥ* for *śakyaḥ* || 8 bhNAΨPPPr *nivāraṇīyāḥ*, M *na vāraṇīyāḥ*;  
A *suḥrdaḥ kleśapathān nivāraṇīyāḥ*; Bh and Śār. with us || 11 N *tathā ca* ||  
Pr om. *yan* || 13 ΨP *śrī* || N *damanām* for *na madam* || 14 N *ayamtriṇam* ||  
Over *ayamtriṇam*, gloss in bh: *na phosalāve*, and gloss on the last part of pāda 4:  
*āpatśalerave* (or °*be*) *dṛnapāme* || 15 ΨP *bhujamgāḥ sra*°; M *bhujamgastastari*  
*pi vā* || 16 M *vasanonmukham* || 18 N *vijñāpyamānā* || M om. the words  
between *pravartante* and *bṛtya*°, writing *nṛtya*° || M *āyāte* for *āyatāu* ||  
NPr *duḥkhapāte* || 19 bh *vāhyāḥ*, N *bāhyāḥ* for *grāhyāḥ* || 24 N *śimhar*  
āha || 26 bhN *puruṣāś carati* || Ψ *tvariti*, corr. to our reading; p *svariti* ||  
M *bhayāt pūrvam̄ harttu vā* || 28 N *pīḍgalakarāḥ* || Ψ and perhaps bh  
*śasya*°; Pr °*bhakṣyo*, ΨPM °*bhakṣo* for °*bhoktā*; but ep. Śār. 30, 13 || N *katha-*  
*sau* || 29 N om. *sa* before *śaspabhuk* || bhΨ *śasya*°, Pr *śisya*°, Bh *trnabhuk*,  
A with us || N *vedapādā* || ΨPPrMp transp.: *piśitabhujo* (Pr add. *ḥ*) *deva*°;  
but ep. Śār. 30, 14 || 30 bhN *bhojyapūtāḥ*, ΨPPrMp *bhojyabhūtāḥ*; Śār. Bh  
with us. A *bhojrbhūtāḥ* || N *tadāpy* || N ins. *evam*, corr. by cop. to *enam*  
before *anartham* || bhNΨPPrM (not Ap Bh) om. *na* before *karisyati* || 32  
N *jagati drohe* || 33 In bh gloss on *tejayati*: *tīvṛkaroti* ||

## Page 66.

1 N *śimharāḥ* || bhNΨPPr (not AM Bh) *tvāṁ*, corr. in p into *thām*! ||  
4 N *pravekṣyām* || 5 N *pariśramāḥ* || 6 N *duṇḍukasya*, M *duṇḍakasya* ||  
M *māṇītravisarppiṇī* || 7 L<sup>1</sup> om. *katham etat* || PL<sup>1</sup> *damana*, om. *kaḥ* || 9  
M *anasyadr̄śam* || 10 In bh gloss on *yūkā: jū* || 12 Ψ *puṣya*, bhNPPrM  
*puṣpā*, Ap *puṇyā* for *puṣṭā*; Bh with us || 13 ΨP *saṃvṛtā* || N *duṇḍuko* ||  
15 bhMp °*subhayo*° for °*m ubhayo*° || 17 M *daivavāśate* for *daivavaśān* ||  
19 Pr *saṃyātā* || 20 N *ma* for *mā* || After *kutāḥ*, a mark in bh by the  
copyist's hand refers to a marginal addition by the copyist, who inserts the  
following between *kutāḥ* and our stanza 257: *uktāṁ ca | ehy āgaccha samāviśā-*  
*sanam idāṁ kasmāc cirāt dr̄śyase kā vārttā kim u* (Pr *a* for *u*) *durbalo 'si kuśalam*  
*prito 'smi te darśanāt | evāṁ nīcajane 'pi yujyati gṛham prāpte satāṁ sarvadā*  
*teṣāṁ yuktām aśamkitena manasā harmyāni gaṇṭum* (*gaṇṭum* being corrected  
in bh from some other word which I am unable to make out) *sadā* || oli 3.  
NΨPPrM have the words *uktāṁ ca* and the stanza in the text, ΨPPrM  
transposing *kasmāc cirāt* (!) *dr̄śyase* (Pr °*te* for °*se*) and *prito 'smi te da*°. The

third pāda runs thus in ΨPPrMp: *ity evam* (Pr *eva* for *evam*) *gr̥ham āgataṁ pranayināṁ ye bhāṣayāṇty ādarāt*; in d they read *gehāni* for *harmyāṇi* || ABh *kutah* | *gurur* &c. with us || **22** Pr *eka* || **23** Pr *eka*° for *aneka*° || Ψ °*prākārāṇi*, corr. to our reading, apparently by cop. || **24** N *āsvā*, om. *ditāni* ||

## Page 67.

**1** N *manoratham* || **3** M *athirodhānamḍamnāmayatayā* || ΨP °*paiśalaiḥ* || **4** bhN *sthalajalajakhecara*°; P *sthalajalalakhecara*°; M *sthalajalasakhevara*° || **6** M ins. *āsvādād* after *prasādād* || P *āsvādayitum i so 'bravīt* || **7** NP *so 'bravīt* || **8** N *asmacchayanād* || **10** M *kāyaṇ* for *kāryam* || M om. *na* || **11** Pr *vi* for *vai* || **12** N ins. *uktam ca* before *tatah* || **14** p *karnāmrata-thānake* || Pr om. *tayā* || **17** Pr *vrahma* || **19** M om. *vā kā* || **20** N *navasamāgatvāt*, M *navasamāgamatatvāt* || **21** N *yadā* for *tadā* || **22** Pr *dēśakāle* || ΨPPr (not p) M ins. *ca* after *evam* || **24** N *dr̥ṣṭapradeśe* || N *dr̥ṣṭo* for *daśto* || M *ukrādadhe* for *ulkādagdha* || N *vr̥ścikadr̥ṣṭa iva*; M om. *vr̥ścikadaśa iva* ||

## Page 68.

**1** bhN *tvaritaram* || ΨPPr *pr̥ṣṭadeśam*, p *pr̥ṣṭadeśam* || **2** Pr *pariṛttakam*; *pariwartakam* also A (spelling °*rtta*°); Bh *pariwartina* || ΨP *dusṭo*, N *dr̥ṣṭo* || **3** Bh *kim api svedajātam* || P *kimci* | *sthadajavacanāṁ śrutvā* &c. || bhNΨM p *anveṣayeti*, Pr *anveṣayati*, A *anveṣaya iti*, Bh *anveṣayatha*, om. *iti*; cp. *tair*, l. 4. The reading of the other MSS. seems to go back to some copyist, who took *pariwartakan* for the designation of a royal official; but it is a gerund in *am* enlarged by *ka* || Pr *rājavaca* || **4** N *dūḍukō* || **5** M *dīkām* for *dīpikām* || **6** ΨPPr *māṇtavisarppinī* || ΨPPrMp ins. *nāma* before *vidhi*° || **8** After *iti*, ΨPPrMp ins. *10 kathā* || **10** N *tyaktā svābhyaṇtarā*; ΨP *tyaktā* for *tyaktāś* || N *bāhyā svābhyaṇtarikritāḥ* || **11** In Ψ, a later hand notes in marg. the reading which the *textus simplicior* has in the fourth pāda: [ya]thā rājā khukhudra[vah] | *iti vā pāṭhaḥ*. The bracketed akṣaras have now almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || **12** N *piṅgalakarāḥ* || M om. *katham etat* || **14** In bh gloss on *asti*: gate || Bh *kasmiṇści*, p *kasmiṇścin* || M °*pari*° for °*parisara*° || bhNAΨPPrM *jām-buko* (N *jāmbuko*) *nāma cāḍalarava iti*, p *jāmbuka iti nāma cāḍalaravah*; Bh and Śār. with us || **15** Pr *sa kadāhāram* || bhN *ksipām* || **17** In bh by a later hand over *sārameyais* in marg. *kutarāṇi* || **18** N *bhayamkarātravrā-rasta*° || Pr *pālāyamānāḥ*, Ψ *pālayamānāḥ* || **19** ΨPM (not Pr p) *anupavistāḥ* || **20** In bh, a later hand corrects *yathāgataṁ* to *yathāgate* || **21** N *nilikā*° || **22** ΨPPr (not p) °*sanjitaṇi* for °*rañjitaṇi* || bh *saṁvarttināḥ* ||

## Page 69.

**1** bh 'syāgamam; N syāgamanam, corr. by cop. to syāgamatam; ΨP py āgamam, p pyāgamanam; Hamb. MSS., A Pr MBh with us; Simpl. h kutōbhyaśāgataṁ || ΨP vijñāite ||   **3** bhNAΨBh and Simpl. Hh viṇḍyān; in h anusvāra del. with gamboge; Simpl. I with us; Pr vaṇḍyā; M vadyān ||   **4** bhNΨPPrMp and Simpl. h chreyam; A and Simpl. H śreyam; Bh śriyam Simpl. I chriyam ||   **6** bhNΨPPr vrajata, A brajata, Simpl. h vrajataḥ, Simpl. H vrajathaḥ; Bh and Simpl. I with us ||   **8** Pp °pañjarāñtasthāḥ ||   **9** Pr °hirana° ||   **12** N sthagitkām ||   **13** bh ins. ca after °dhāratvañ || N yena for ye ||   **15** ΨPPrMBh rājya for rājye; A om. rājye. Read rājyaśriyam with the Ψ-class ?? ||   **16** Pr pura, om. taḥ (at the end of a line); ΨPMpBh puraḥ; Simpl. HIh tatpurataḥ ||   **19** bh ṣulakita°, corr. by a later hand; NΨ pulikita°, but in Ψ corr. by cop. ||   **20** ΨPPrM tārasvareṇa ||   **22** In bh gloss on vāhitā: vaṇcitā ||   **24** Pr pālayitum, corr. to palayitum ||

## Page 70.

**1** After iti, Pr adds 11 kathā, Ψ kathā, with a small 11 over the line by cop.; p kathā, P kathā ॥ 11 ॥ flourish ॥ ॥, M kathā । 11 ॥ Pr piṅgala āha, N piṅgalakar āha ॥   **2** bhNΨPPrBh śrastāñgo, M sastāñgo, A grastāñgo ॥   **3** Pr adi for adya ॥ N devapādāñkitam ॥   **5** N uktyotthāya ॥   **8** bh arṇivṛtam, NPr anivṛttam ॥   **9** Pr om. 'py a ॥   **10** p tathā ca ॥ Pr janmāpi dukkhāya ॥   **11** N sevakāvṛttir ॥   **13** Over rkha of mūrkhaḥ cop. of Ψ writes sa; P mūrsah ॥   **14** bhN āhārann ॥ M svāsthō ॥   **15** In bh gloss on rakti: kutaru ॥ Before rakti in Ψ rya, del. again by cop. ॥ Pr va for na ॥ Pr sacako for sevako ॥ bh 'pija, N pīja for 'pīha ॥   **17** In Ψ carati corr. from carita by cop. ॥   **20** ΨP °parokṣaś ca, corr. in Ψ by later hand to our reading ॥ bhN parivittānuvarttināḥ ॥   **22** bhN pratyāsatyañ, corr. by later hand in bh to pratyāsaktim; in Ψ gloss on pratyāsattim: āsannatām ॥   **23** In Ψ gloss on arahitamanās: sāvadhāna ॥   **24** P sadṛśyam ॥   **26** bh sumiṣṭenā°, N suṣṭenā°, ΨPPrMp supuṣṭenā°, pu being corrected in p from some other akṣara; Bh supiṣṭenā°; Hamb. MSS. and A with us. We should perhaps read sumiṣṭenāpi, as the author uses the compound miṣṭānna p. 137, 13 ॥   **28** bhN ko for kan ॥   **29** bhN ciṃtya ॥ M om. muhur ॥   **30** om. damanakasya ॥   **33** ΨPPrM °bhakṣaṇām ॥

## Page 71.

**1** bhN āgatañ; p āgamam, corrected to ā°; M āgama ॥ N tad ya namta-ram ॥   **3** ΨPPrMp upagataḥ ॥ N samjivakar ॥   **4** bhN rājñā ॥   **9** NΨPPr apūrvā; M apūrvapratimāṇam viśeṣo ॥   **10** bhNAΨPPrMp yat for yaḥ; Bh (reading pratibhāviśeṣo) yaḥ with us. Śār. also yaḥ ॥   **15** ΨPPr °vihṛti° ॥   **16** Ψjvāyate ॥   **18** bhN PPrMp saduḥsaham, A sudussaham, Bh

suduhsaham || 19 N dr̄san || 22 N kuhuka° || 23 M om. damanaka ||  
 N ninimittā° || 24 ΨP pararamdhrānvesināś ca || M om. evam etat || 26  
 N tatra twice || 27 M guṇayātinaḥ || M ati for avighnāni || 32 N  
 suktān yathā || 33 bhN AΨPPrMp asambhinnārthamaryādāḥ; Bh with us ||

## Page 72.

1 M om. uktaṇ ca || 8 N kaścid || 10 N kr̄ditāḥ || bhN 'bhi-  
 varttate || 12 M guṇād for guṇāśravaṇād || 15 Pr tvadako || P tavāṁ-  
 tikām, corr. by cop. to our reading; Ψ tavāṁkitām, corr. by cop. to tavāṁtikām;  
 M tevāṁtikām, om. nāyātas ta || 17 PMp (not ΨPr) gaṅgā || p yānti ||  
 19 N pr̄thito || M sthāpi for 'sthī api || 20 bhN °bhāvāḥ sam° || 22  
 N usyase, corr. by cop. to usyate || Ψp asmin sarasi, but Ψ ma in margin, hā  
 having disappeared with the greater part of the margin || 23 Pr om.  
 viharamāṇayoh || 24 N ulūkar ||

## Page 73.

3 Pr am for aham || 4 Ψ ivāḥvāse, vā being del. again by cop. ||  
 7 P athu || ΨPPrMp vane, om. padma || 10 P priyasudbhat te || Ψ 'haṇm ||  
 14 bhN ΨPPr vanijjāraka°, Bh vanijjāraka°; A with us || 15 bhN pra-  
 tyūṣe kāle || bhN prayānakāśaṅkhaṇ; AΨPMpBh with us || 17 ΨPM  
 anupariṣṭo || N durnimittām ca° || 19 Pr °pyākarṇām, om. pūrṇām; N  
 °pūrṇabāṇam || N ca ulūkanādanikāṭavāśi || 21 bhN ΨPPrM a° vi° ca  
 goṣṭivād iti, p goṣṭi iti; Bh akālacaryā iti, A with us. Then ΨPPrMp ins.  
 12 kathā, P adding || flourish || || || 22 P visamacittas || After sarvathā  
 (Pr °thāḥ) ΨPPr the figure 12 || 24 N visakūṇbhapa° ||

## Page 74.

2 N, misreading the old-fashioned jjh of bh, which is almost the same as  
 in our specimen, vol. xi, Table II, no. 9, l. 3 b: saṃprojitā°, P saṃprejhitā° ||  
 3 bhN °praśneṣu (N °sn° for °śn°) svinnomttarāḥ || 5 In bh gloss on śikṣito :  
 bhaṇyo || 7 M citra° for vicitra° || 8 bhN AΨPPrMpBh paīśūnyā° ||  
 ΨPPrMp °vinayābhimāna°; Pr °mali, om. nam || 12 N grāhivittam for  
 cittagrāhi || 14 bhΨ śaṣyā°; A śaṣṭabhaksyāḥ, Bh śiṣyabhaksyāḥ || ΨP  
 āmīṣāḥbha° || 15 P cittaṇ || 16 Pr vivāhaṇ samkhyam ca || 17  
 bhN ΨPPrMbh °śikharām, A °śakharām || 19 bh bhadantāḥ, corr. by cop.  
 to tada°; N pradaṇtāḥ || 20 Ψ °pr̄ṣitāḥ, corr. over the line to our reading;  
 P °nr̄ṣitāḥ, M °tr̄ṣiḥ || 21 M enām for pānaṇ || 22 M pratisurabhigam° ||  
 N mālatīm || 24 Pr upahāyaīvam || 26 bhN °rasāsvādulubdhā || 27  
 bh tatkarṇyavyajanaṇaparana°, N tatkarṇyavyajaparavaṇa° || ΨPPr °preṇṣitaiḥ, M  
 °preṣitaiḥ || 28 bhN M bhūmiprāptāḥ, ΨPr bhūmiprāptā, P bhūmīm prāptā ;  
 Śār. SPA and Bh with us || 29 bhN roṣo for dosaḥ ||

## Page 75.

**1** bh °śyāmābhāsōm, N °śyāmāmbhāsōm || **3** M phalaṇakattra for phaṇacakra ||  
 bh N °maṇayor || **6** Pr mūrṣe for loke || M ca mūrkheṣu || **9** N °prak-  
 ṣnāna° for °pramlāna° || **10** M °putrair for °puṭair || **12** ΨPPr kāla ||  
 bh N p Bh °racitaiḥ, A ΨPPr °caritaiḥ, M °varitaiḥ. Our reading is that of  
 Śār. || N preṇ, then beginning of *kho*, then blank for one akṣara, then  
 cālayan, cā of course being the misread second half of *kho*. In bh this  
 passage has no defect whatsoever || **16** Ψ svābhāvāt, corr. to our  
 reading || N vimṛṣateti, ΨPPr Mp gaṇayati for vimṛṣati || **19** M om.  
 kuryuḥ || M uṣṭro || **20** N damanakar || **22** M sāgara° nāma  
 vaṇivā (!); ΨPPr om. vaṇik; p ins. sārthavāhāḥ after nāma || **23** M  
 mūlyā°, om. bahu || N °cailakasya || **24** bh (not N) viṭakunāmā u° || **25**  
 Pr celakabham || **26** Pr viṣame 'smīn for viṣamā, asmīn || M nā 'smen for  
 'smīn || ΨPPr Mp sthānake; the following *na* is supplied under the line  
 in Ψ || **28** bhΨ śāṣyāṇ, Bh śāṣyāṇ, A śāṣpāṇi ||

## Page 76.

**2** N om. simhaḥ || **3** bhN atas for atha; in Bh the passage is  
 altered. Śār. and Simpl. Hh atha || **4** bhNΨP °rūpyaṇ; APr  
 with us. In Bh this passage has been altered with the aid of the textus  
 simplicior || **5** N sa᷍ for sattvam || **7** Pr tamāḥ for tataḥ || M itiḥa  
 for iha || **8** N °citta° for °vṛttā° || Pr sārthavāhāḥ for °hāt || Over  
 avagatā, gloss in bh: jñāta || N avagatobhyupapattinā; in Ψ gloss in margin:  
 jñātasamāc [the rest -āra ?- torn off with part of marg.] || **10** Our MSS.  
 except Pr with us paṁcaṣeu, corrected by gloss. of bh to paṁcameṣu, by cop.  
 of p to paṁcaṣeu, which is the reading of Pr || **11** bhN ātyayikāyadi;  
 gloss. of bh separates *yadi* from the preceding and the following akṣaras  
 by small vertical strokes over the line || **12** bhNAΨPPr sīḍamto; in  
 Bh this passage is altered || bhN ayam for aham || **15** Ψ reads exactly  
 as our text; but a corr. adds a second kiṁ over rthe of puṣṭyarthenēti. The  
 r-hook of rthe is in Ψ prolonged to the middle of the horizontal stroke  
 of ne (written न). Hence PL<sup>1</sup> adopting the false correction and taking the  
 prolongation of the r-hook as an ai-stroke, puṣṭyarthe kiṁ naiti; M puṣṭyā  
 kiṁ naīti || N simhar || **17** In bh gloss on mamōpānayadhvam: yūyāṇ ||  
 bhN tesāṁ for tato || **18** bhN ūceis for ūcūs || **19** N kriḍayā ||

## Page 77.

**1** Pr ins. pavatā after bhavatā || N om. paraṇ || **2** bh(not N) āste,  
 M asmīṁ for asti || N śrmgāla || **3** ΨP vinyapya || **4** ΨP tīṣṭatu ||  
 ΨPPr Mp and Simpl. H om. gṛham; BhA and Simpl. Ih with bhN || **5**  
 Pr upadiśya for uddiśya || **6** Pr svāmina || **8** N diśo for devādeśo ||

**11** Over *pāpādhama*, gloss in bh: *he* || Pr *yaty* for *yady* || ΨPPrMp *vyāpādayisyāmi*; Hamb. MSS. with bhN || **15** Ψp *pradhānam*, corr. by the copyists to *pradānam*; but the original reading is still well visible || **18** N *abhayapradhānam* || **19** Pr *sva* for *sa* || **20** Pr *prayati* || **21** bhN *sva* for *svam* || **22** In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss. however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmākam* || **24** M *ya* for *ye* ||

## Page 78.

**1** bhN *tasmād asmābhīḥ* || **2** bhN ins. 'pi before *vahni*° || **5** PL<sup>1</sup> *yasmin* for *tasmin* || **6** N *nābhigamdhe* || ΨPPr(not p)M *bhavaṇti* for *vahaṇti*; but cop. of Ψ adds in marg.: *vahaṇti pāṭhaḥ* || **7** Pr *rācate* || **8** M *tam* for *tān* || **9** bh *mahatī veschā*, corr. by gloss. to *mahatī vecchā*; N *mahatī vascchā* || **10** bhN *kṣudrāt* for *kṣudrogāt* || **11** N *paralokasya prā*° || ΨPPr *śarīra*°, M *śarīre* for *svaśarīra*° || **13** N *bṛtyeṣu* for *bṛtyasya* || **16** ΨP(not PrMp) om. *prāptam* || **19** Pr *devasyāpyāyātānā mama* || **20** bh *svarggaśaktir*, N *svargaśaktir* || **21** N *mṛṛtyo* || **22** In Ψ *padam* corr. from *madam* by cop. || **23** ΨP °*bhakṣiṇāt*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

## Page 79.

**5** N *prāpta* || **6** Over *apasara*, gloss in bh: *tvam* || Pr *tathānuṣṭitah* || **8** PPrp °*dharmaṇam*; M *prāṇam* for *prāṇadharmaṇam* || ΨPPrMp add. *yataḥ* after *uktam ca* || **12** bhN *svalpakāyaś ca jā*° || Between *svajātiyaś ca* and *nakhā*°, bhPPr ins. *ścāca*, NΨ *śvāca*, M *śvāva*; p *ścāravaca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || **13** N *dvipi* for *prānaiḥ*. This seems to have been, in some previous MS., a correction of the faulty *dvipi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || **16** ΨPPrM *etadarthaṁ* || M *samsagram* for *samgraham* || **17** M °*vasānemte* for °*vasāneṣu na te* || **18** N *aparasaratu* || ΨPMp *prabhūm*; Pr om. *svaprabhūm* || **19** N *dvipi* (see remark on 79, 13) || **20** N *sargavāsah* ||

## Page 80.

**1** Pr *sobhanāny* (om. *vacanāny*) || **3** ΨPPrMp *vijñāpayāmi* || **4** Pr *yuktaṁ muktaṁ* || **5** bhN ΨPPr *nakhāyudhatvāt kathaṁ*, M *nakhāyudhatvā kathaṁ*, A *nakhāyudhatvāt tat kathaṁ*, Bh *nakhāyudhas tat kathaṁ* || **7** N

*manasyápi* || **9** In bh, *vijñapayāmi* has been corrected, perhaps by cop., to *vijñāpayāmi*, but the correction is not very clear. N with the other MSS. || **12** N *mayobhaya*° || **13** bh *pa*, N *'pa* for *'pi* || M om. *nti tām ga* || **14** N *projjita*°, a misreading originating in the old-fashioned form, which *jjh* has in bh; see remark on 74, 1 || M om. *yām gatim* || **16** Pr om. all between *'nayano* and *baharo*, l. 21, inserting the missing text after *rājā*, l. 22, and repeating the words from *baharo* to *rājā* incl. || **17** N om. *tāh a*, writing *bhakṣitoham* || **18** After *iti*, ΨPPrMp add *kathā* | **13** ||; P adds a flourish || **20** bh *grdhraparicāra* and *'paricārād* || **22** N *linyeta* (*pse* in bh resembles *ṇṇe*); M *lipsate* || bhNPr (in both places, see above, l. 16) *'pravāritas*, M *'pravaritas*, p *'prasāritas*; AΨP with us; Bh *'pratāritaś ca* || P *vicāritas-turājāvicārākṣamo* for *vicārākṣamo* || **24** P *paricāro* || **25** ΨP *āhāḥ* ||

## Page 81.

**3** Pr *pathyodanam* || bh *mahājanastambhāṁ*, corr. by corr. to *mahājanastambhā*; N *mahājanastambhāṁ* || **6** ΨPrp *bhayānakam*, P *bhakānakam*; M *bhayānaka* || **8** In bh gloss over *'dupasarpaṇam*: *sevā* || ΨPp *evāsreya*, in p deleted again || N om. *iti* || Gloss of bh in margin *rathakārenōktam* || **10** M *bhakṣitavyam* || NΨPPrMp *bhrātrjāyopa*° || **11** N *tataḥ* for *yataḥ* || **13** bhN *bhakṣa*° || ΨPPrMp om. *ghrta*, which in p is supplied in the margin || **14** A *'śākhavartī*; Bh with us || N *'khādyā*° for *'khādyaka*° || **15** Pr *kṛtayā* || **16** Ψ *pradatta*, bhN *pradattā*, corr. in bh by corr. to our reading || **17** Ψ *pratyaham āgamtavyaṇ*, but *trā* add. in marg. by cop. || **18** M om. *ca* after *evam* || M *prūtipūrvam* || **19** In bh gloss on *'vihitasauhi-tyaḥ*: *trptah* || **20** Pr om. *na* || **21** bh *gacchasi*, N *gacchāsi* ||

## Page 82.

**4** Pr *'māsenā* || **5** ΨPPr *tat śrutvā* || Over *karisyāvah*, gloss in bh: *āvām* || **7** N *bhavatopi* || M *viśeṣam*, om. *viśiṣṭam* *bhaksya* || **9** N transp.: *atha ra*° *śimham dūrad eva duṣṭa*° || **11** bhN jump from the first *ārūḍhaḥ* to the second *ārūḍhaḥ*, l. 12, om. one of them and all between them || **12** Pr *āyāmtam* || **15** After *'yāśritānām*, ΨPPrMp add **14** *kathā*; P adds a flourish || **17** M *mrdu nāny*, om. *nā salilena khanyamā* || **18** In bh gloss on *avapusyanti*: *nāśam* *prāptumvamti* (!), in Ψ gloss by cop. *hīnāni bhavaṇti* || **19** In bh gloss on *upajāpa*°: *bheda* || **21** Pr om. *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || **22** N *ye* for *yān* || Pr *'sandhais* || **27** Pr *sukhāvaddhau* ||

## Page 83.

**2** bhAΨPPrMpK unmetrically *dvipaturagasarāmarāḥ*, N *dvipaturagasa-mācarāḥ*; Bh with us || **6** bhΨPPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

tad apy || bhN uktam for ayuktam || 9 M om. ca after āha || 12 N  
 ṭidibhād for ṭiṭibhād || 13 Between etat and damanakaḥ, M ins.: damanaka āha | katham etat || 15 bhNΨPPrM jūṣa°. Corr. of bh writes ū over jū; A Bh with us. As to the origin of the corruption see the form which jjh has in our Table II, no. 9, l. 3 || 17 N parivṛtā for pativratā ||  
 18 N datukāmābaddhaphalā; Pr °lāvaddha°; M °salā for °phalā || 20 M  
 prasave || ΨPp ṭaṭibho, in p corrected || bhN natv for nanv || 21 N  
 prasusvēti || 22 Pr abhyarthah || bhNΨPPr sa dūram; correct our text,  
 which gives the reading of ABh || 24 ΨPPrM (not p) era for eṣa ||

## Page 84.

2 N drṣṭvaīva || M om. durāsadam kopayati || 3 N grīṣmātapaś ta° ||  
 4 N madāñdhasya nāgasya || Over °nāgasya gloss in bh: gaja || 6 Pr  
 maru, om. ti || M prabhāke for prābhātike || 8 M om. kumbha || 11  
 Over apahara gloss in bh: trām || In bh gloss on matto: sakāśāt || N om.  
 pādas d of āryā 320 and ab of āryā 321 || 14 Ψ om. sā, but cop. supplies  
 it in marg. || 16 N hānyā for hāsyo || bhNΨPPrMp bhavisyati, A bha-  
 viṣasi, Bh bhavisyasi || 17 In bh gloss on hadate: karoti || 18 Ψ  
 vātmānah || ΨPPrM om. svayam || Pr sārāsāre, om. iti; ΨPp (not M) sārā-  
 sāreti || vetti all our MSS. || 19 Pr ākhā for ātmā ||

## Page 85.

2 N kāṣṭābhṛṣṭo || 3 N ṭiddibhar || 5 In Ψ nāma added over the line  
 by cop. || 8 ΨPPrMp transp.: sara idam || Pr anya || 11 N viyogaḥ  
 du°, ΨPPrM (not p) viyogāt duḥkhāc || bhN M om. ca, writing bhN duḥkhād,  
 M duḥkhān || 17 ΨPPrMp sahānetum || 18 bhN asy, ΨPPrM (not p)  
 abhy for asty; Bh with us; A asty apāyah || 19 bhΨ damtasāṃdemśena,  
 but in Ψ the e-stroke deleted again by cop., N damtasāṃdeśena; A damtām |  
 sadamsāṃdamśena, Pr with us ||

## Page 86.

1 ΨP pyaṣṭi° for °yaṣṭi || 2 N bhavisyati || 4 ΨPPrMp °nagarasyō-  
 pari°; ABh with bhN || 7 M śrutvā palād, om. sannamṛtyuś cā; Pr ins.  
 am after cāpalād || 8 bhP (not p) bravān || Ψ eva vāśrayāt, corr. by  
 cop. to evāśrayāt; hence PPrMp evāśrayāt || 9 Pr nititah || 11 N  
 om. 'ham || Before iti, bhNAΨPPrMp ins. api (hitakāmānām api iti);  
 Bh with us || After iti, ΨMp ins. kathā 16, PPr kathā || 16 || P adds  
 flourish || 13 ΨPPrMp °matis tathā || 14 bhN ete || P mukham ||  
 In Pr gloss by a later hand on yadbhavisyo: daivaparo || 15 M sā kathaīti ||  
 17 bhNA °drahe for hrade; in bh gloss over °drahe: hrade; Śār. 45, 8 with  
 ΨPMP || M mahākāyo, om. yās tra || 18 N ins. ca after °vidhātā || 20  
 Pr matsyabāṃdhānām ||

## Page 87.

**1** Pr *paresvo* ||    **2** Pr *apicchinnam aśrotasan* ; in Ψ, *avi°* corr. from *api°* by cop. ||    **5** N *tatsamayopacitā* [corr. by cop. to *ta°*] *karmaṇā* ||    **7** N *tā* for *vā* || M om. *vā na vēti* || bhN *cēti* for *vēti* ||    **8** Pr *parivaktum* ||    **9** Pr om. *ca* ||    **11** Pr *siddhyati* ||    **12** bhNΨPPrMp *eva* for *esa*; A Bh with us ||    **14** bhΨPPrM *'samete*; A Bh with us ||    **16** bhNAΨPPrM *jalaśyāntar*, cp. Śār. 46, 1; pBh with us ||    **17** bhN *jalād* ||    **18** N *sthitāḥ* for *sthāpitāḥ* || bhN *jalāśrayam*, Bh *jalāśraye*; A with us || N om. *pravīṣṭāḥ* ||    **19** bhNBh *samullasan*; A with us || Pr *"laguṭa°* || bhN *jarjitaśarirāḥ* ||    **20** Pr *taḥ* for *taiḥ* ||    **21** N *bravīt* || After *iti*, p adds *kathā*, ΨPPrM **17** *kathā* ||

## Page 88.

**1** bhN *tatra* for *tan na*, in bh corr. to our reading by corr. ||    **4** Pr *devaḥ*, bhNp *iva* for *divaḥ*; in N, *ḥ* has been added subsequently ||    **8** bhN *śisūnām* for *śūnyam* ||    **9** bh transp.: *yad ā° me*; N with the other MSS. ||    **11** ΨPPrMp ins. *yan* before *na* ||    **13** For *bhadre* Pr *ti*[this corr. from some other akṣara by cop.]*ti*, with *bhī* add. over the line || ΨPPrMp *yad* for *yāvad* ||    **14** Pr *āyaputra* ||    **15** ΨPPrM *samudre* *vigrahaḥ*, but cop. of Ψ adds *na* exactly over *dre*; p *samudreṇa* *vigrahaḥ*, corrected by third hand to our reading ||    **16** M *apidaitrātmataḥ* || bhN *samutsakāḥ* ||    **18** N *prāḥa* || Pr *priyam* ||    **20** Pr *krtrō°* ||

## Page 89.

**1** In Ψ gloss by cop. on *vipruḍ*: *biṇḍu*; the same gloss in p by third hand || ΨP *°vāhinyāṁ* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *caṇcvā* incl., but this repetition is bracketed by cop. || Pr *aśrayethajalpitena* ||    **2** N *prāḥa* ||    **3** ΨPMp (not Pr) *anirveda* || bhN *°sannibhāḥ* ||    **5** N om. *yataḥ* ||    **6** Pr *pau*, om. *ruṣam* ||    **10** M ins. *hiṁ* between *api* and *vihagān* ||    **12** bh *samudro*, and an o-stroke over the line, corr. by corr. to *samavā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jaha-durjayaḥ*, *jaha* being again corr. into *hi*, the reading being now *samavāyo hi durjayaḥ*; but the corr. adds beneath the line *samudāyo hi*; N *samavāyo* for *samudāyo* || bhN *hi durjayaḥ* for *jayāvahaḥ*. Hamb. MS. H *balāvahaḥ*; Bh *samavāyaḥ sudurjayaḥ*, A with us ||    **13** The § of *āvestyate* in bh is so small, that *ṣṭya* looks almost exactly like *dya*; hence N *āvedyate* ||    **15** bhNAΨPPrMp *caṭakā*; but cp. p. 90, ll. 3 and 15. Bh with us ||    **16** bhN *mahatāṁ ca virodhena* ||    **17** M *tiṭṭibha prāḥa* ||    **19** Ψ *°gahane pra°*, corr. to our reading by cop. ||    **20** Pr *santatikāler* for *santatir* ||    **22** N *caṭakayugmam aśritāṁ* ||

## Page 90.

- 1** In Pr gloss on *puṣkarā°* by later hand: *śudādāṃdeṇa* (!) || P *śirṇṇāni* ||  
**2** Ψ *caṭakayugā*, writing the following *lām* so as to cover part of the wrong  
*ā*-stroke; P *caṭakayugālām* || **3** N *sthāpatya°* for *svāpatya°* || **5** M  
*tadādu*[2nd hand adds *h*] *khita*, om. *duḥkha* || **8** bhΨPPrM om. *ca*  
 before *mūrkhāṇām*; bhΨPPrM insert it after *mūrkhāṇām*; NABh Hamb.  
 MSS. with us || **11** ΨPPr *tadduhkkhāl* || Pr *anertha* || M *nīṣevatā* ||  
**13** M *upatiṣvati* || **15** ΨPPr (not p) *caṭakā*, M *chaṭakā*. bh seems to  
 have had originally our reading, but corr. to *caṭakā*; N with us || N *madān*  
*ma sam* [*sam* deleted by cop.] *ma saṃtāna°* || **17** bhNAΨPPrMBh *kiṃcid*;  
 see above, p. 32 || **18** bh *vinivarttate*, but *vi* del. by cop. N with us || M  
 om. *vīsamāśu* || **20** ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a* ;  
 but with bhNPr the Hamb. MSS. have exactly the same readings as our  
 text, except Hamb. MSS. *kṛtam* for *naram* || Pāda c in M only: *upakṛte*  
*yoh* || **22** Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and  
 all between them || **23** N *sarpo* for *sarvo* ||

## Page 91.

- 1** M om. *tathā ca* || **3** Pr *nīṛttiḥ* || **4** Pr om. *param* || **6**  
 bhNAΨPPrMp *caṭakayā*; Bh with us || **7** bhNAΨPPr *caṭakā*, M *caṭa-*  
*kām*; Bh with us || **8** N *sāhāryyaṃ* || **9** N *makṣikā prāha* || N *bhadre* ||  
**10** N *jāṇtūko* || **13** ΨPPr *vikalpyaṇite*, M *vikalyaṃ* for *vikalpante*. In Ψ  
 gloss by cop. *vikalpyaṃ na prāpt[avyam i]ti* || 2 *jñāyā*. The bracketed  
 syllables I supply by conjecture. In the MS. they are torn off with part  
 of the margin || **16** In bh *janaṣya* corr. to *gajasya* by corr.; N with us ||  
 N *gatā* for *gatvā*; M *gatāṣya* for *gatvā tasya* || **17** N *nimilito* || **18** Pr  
*taṭa°*, om. *garta* || **19** N *jalāśraye* || bhNΨPPrMp *muktvā* for *matvā*, in p  
 corrected to our reading, which is that of A. Bh *gatvā* || **20** bhN  
*patitāḥ*, *ta* being corrected by the copyist of bh from *tva* || **21** ΨPPrM  
*nimilitākṣah* ||

## Page 92.

- 1** bhNAΨPPr *caṭakā*, M only *vaṭa*; Bh with us || After *iti*, Ψ adds  
 || *kathā* 18, P *kathā* || 18 || flourish ||, Pr p 18 *kathā*, M *kathā* || 18 || **2**  
 bh *suṛtsamudayena*; N *suṛtsamudāya* *vinā na* for *suṛtsamudāyena* || N om.  
*iti* || **5** N *tenāīvam* for *naīvam* || **7** N *°loha°* for *°loṣṭa°*, omitting  
*nicayāḥ* and the following words to *sya* (excl.) of *mahodadhivigrahasyo*, l. 9 ||  
 bh *°niścayāḥ* || Pr *pūrayāmīḥ* || **9** N *prāttakālām* || **10** N *nyagrodha-*  
*vāsi* || **11** M *rāsyati* for *dāsyati* || **12** N *śrāvyam* || M *vrddhā ye*, om.  
*nām te vrddhā* || N om. *hi* || **22** bhN *kāle kramāt* ||

## Page 93.

**1** Ψ *kathācit* || **2** M *āhārārtha* || **3** Pr *haṃsāvāsedu* || **4** M *krtāhārā* for *vihārā* || **6** bhN *baṇḍha*° for *bandhana*° (N *yyasanam*) || M *ma* for *mama* || **7** N *sarvēpi vi*° || bhNAΨPPrM (not p) *sma*, in A visarga added over the line; Bh with us || **9** M *athásau prāha* || bhNAΨPPrBh *kuruta*, M *kurut*. M's reading is to be explained by an *ai*-stroke of *तिस* (i.e. *tais*) l. 12, whose left-hand end goes exactly to the nether end of the vertical *ta*-beam and which looks like *virāma* || **10** ΨPMp *sameti*, Pr *sameṭe* || M *hir* for *bhavadbhir* || ΨPPrMp *mṛtarūpeṇā*° || **14** ΨPPr *viśrabdhamatinā*, M *viśnaśkamatinā* || **15** L<sup>1</sup> ins. sa after *krameṇa* || N *sarvepi* || N *miti*° for *mati*° || **18** After *iti*, ΨPr add *kathā* 19 || ||, P *kathā* || 19 || flourish || ||, M । *kathā* || 19 ||, p *kathā* 10 (!) || **19** ΨPPrMp ins. *pi* after *sarve* || NΨPPr only *haṃsāṃtikam*, M *haṃsātikam*; A Bh with bh || **21** M *eka* for *era* || **22** ΨPPrM *ākramḍaraveṇa* || **23** M om. *'pi* after *garudo* ||

## Page 94.

**1** bhN *saṃyātaiḥ* for *saṃaye taiḥ* || M *viyogakāṃ duḥkham* || **2** N *patirājñe*, corr. from *patirājāya* by cop. || **3** bhN *jivito* || **5** In bh gloss over *pracchannam*: *guptāṇi* || **6** M *huduh* (sic!); Pr *hudah ke*, om. the following akṣaras to *nagātro*, l. 10 || **10** Pr *ta* for *tatra* || **12** Pr *sarrattāḥ* || N *tačum* for *tanum* || **13** N *upagato* || **16** Pr om. *tan*; ΨPMp om. *ta* of *tan*, writing *nnūnam*; in p *ta* has been supplied by 2nd hand || **19** After *iti*, Ψ ins. *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish || ||, M *kathā* || 20, p *kathā* 19 ||

## Page 95.

**1** N *prāha* for *āha* || **2** ΨPp *abhihitī* || **3** N *garuḍa prāha* || **5** N om. *na* || **8** M *tataḥ* for *tat* || **10** M om. *na* || **11** Pr *kalaval* for *putraval* || N *lābhayen* || bhNΨPPr (not M) *chreyam*, A *śreyam*; Bh with us || **14** N *saṃānitāś* || **16** Pr *ālokyā*. In Ψ, *avalokya* has been corr. from *ālokyā* by cop. || Pr *pramyōvāca* || **18** bhN *bhagavan lajjayā* || Pr om. *maya* || **19** bhN *cchalatām* || **22** N *bhagavatā muktam* for *bhavatā* ||

## Page 96.

**1** In bh, *saṃudrād*° has been corr. by corr. into *saṃudrāṇḍakāny*, which is also the reading of N || M *saṃtoṣāsura*° || **2** bhN *gacchāmaḥ* || **3** Pr *ānuyaśirām*, ΨPMp *āgneyaśaram* || **5** bhΨP *cakitaṇi sakala*°, in bh corr. to our reading by cop. || **8** N *ajñāyeti*. After *iti*, PMp ins. the number 21, omitting *kathā* || bhN *avagatas tatvārthaś* || **10** bhNAΨPPrMpBh *praśastāṇgaḥ* (N *ṇga*). Cp. Śār. 47, 4, and above, 70, 2. In SP and Simpl.

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pra* || **13** N *utthāya* for *uktvā* || M *karaṭasakāśam* || **14** bhNΨPPrM *bhimditau*; ApBh with us || N *karaṭaka prāha* || **15** bhN *jñāsyasi bhavān* || N *karaṭaka prāha* || **17** bhN *ivāñbhasā* || **18** N *damanaka prāha* || **20** N om. *hi* || **22** N *kṣamayo* || N *niṣṭā* for *viṣṭhā* || M om. *vā niṣṭhā* || N *yasyeham* || **24** N *damanaka prāha* || **27** bhN *pūvāpakāriṇām* || **28** PL<sup>1</sup> *anyatra* for *anyac ca* || bh *vihato*, N *vihito* for *nihato* || bhN *eva* for *eṣa* || ΨPMp (not Pr) *bhavisyasi* || **30** N *caturakopamā* || **31** N *karaṭaka prāha* ||

## Page 97.

**2** bhN °*caturakāśamku*° || **5** ΨPPrMp *āśritah* || **8** ΨPPr (not p)M om. *te* || **11** N *svāmi* || N *buddhipravēna* || **12** N *tathā* for *yathā* || N ins. *ca* after *vyāpādayati* || **13** bhNAΨPrp *akṛtam*; PBh and Simpl. MSS. Hlh with us || **14** In Ψ gloss by cop. on *tām*: *buddhim* || **17** N *varisyāmi* || PrM *tatah*, ΨP *tata* for *tac* || **18** ΨPPrMp om. *bho* || **19** N *adhibalpah* || **20** bh *driguṇālābhena*, corr. to our reading by cop. || **21** Ψ *prāṇam bhavati*, but *yātrā* supplied by cop. under the line || **22** N *śamkukarṇa prāha* || **23** M *evam deva* for *etad eva* ||

## Page 98.

**3** bh *tataśeascaturaka*, the first *śca* del. by cop. || **5** P °*āstasamayas* || **6** N *caturaka prāha* || N *tvam* for *evam* || **9** Ψ *idatm* || ΨPPrMp *eva* for *evam* || ΨPPrM *pratipanna* || bhN *siṃhamatāhato* || **11** Pr *āha* for *āsa* || **12** N *stvihām* for *siṃhām* || **16** N *kravyamukha prāha* || **19** N *caturageṇā*° || **21** N *kenāpi*, *pi* being deleted by cop., who continues gram || bhN *uṣṭram* for *uṣṭra* || **22** N *vyāpādaya ity* ||

## Page 99.

**2** N *deśām gatah* || **3** M *kimcīnt ta śryta* || **5** M *evam sminn* for *etasminn* || bhNAΨPPrBh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja[ja* del. by corr.]*kasārtho*|| **6** ΨPPrM *grīvābaddha*° || bh (not N) AΨPPPrp °*taṇatkārā*° for °*raṇatkārā*°, M *grīvābaddhavṛhatā* [corr. to *ta*] *ghaṇghaṭhaṇatkārakārī* || N *saṃāgati* || **7** ΨPPrMp *siṃhaś caturakam* for *siṃ°ja*° || **10** bhΨPPr *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || **11** bhNAΨPPrMp Bh om. *mām* || **12** N *caturaka prāha* || **15** bhNΨPPr *grīḥi*° (in bh corr. by cop. from *grahi*°) for *grahī*°, M *gahī*°; Bh *grīḥisyāmi*, A *grahīsyāmi* || **16** M om. *pitr* || **17** N *grupaiti* for *bhyupaiti* || **20** After *iti*, Ψ ins. *kathā* 21 ||, PPr *kathā* || 21 || P adding

flourish || ; p *kathā* 21, M *kathā* 21 ||      **21** N *taddanyenāpi* ||      **22** N *nirjanavanam* || Pr *svāmi* || PL<sup>1</sup> *ca* for *hi* ||      **23** N *dūrastho smāti no śvāset* ||      **24** bhM *dīrghe*, corr. in bh by corr. to *dīrghau* || N *bāhu* || ΨPPrM *pramādinām* ||      **25** Pr *ivānusarāmi* || N om. *matrā* ||

## Page 100.

**5** Pr *nitya* || APrM *anāyikṛtam* ||      **8** bhPrMp *vikīrttī*<sup>o</sup>, ΨP *cikīrttī*<sup>o</sup>, N *vikīrttī*<sup>o</sup>, in p corrected to our reading; ABh *vikarttī* || N *svaśrṅgābhyaṁ* ||      **9** bhN *kasmād* for *tasmād* || Pr *apitya* ||      **10** Pr *karakah* || N *paraspara* || bh *sākṣepam*; the cop. writes 2 over *kṣe*, 1 over *pam*; N *sāpekṣam* ||      **12** M *tata* for *tatas* || M om. *na nītitattvam* ||      **16** Over *avīdhinā*, cop. of Ψ writes *yā dhavitu*, N *tvam* *vidhinā* || M *daḍodyamau*, ΨPPr (not p) *daḍḍodyamau* ||      **19** ΨPr *sāmaīvā*<sup>o</sup> in Ψ corr. from *sāmnaīvā*<sup>o</sup> by cop.; P (not p) *sāmevā*<sup>o</sup>, M *sāmnevā*<sup>o</sup>; *sāmnaīvā*<sup>o</sup> also Hamb. MSS. and ABh ||      **21** Pr *mūha* for *mūḍha* || bhN *mantrapadam* ||      **23** N *sāmādi* || Pr *daḍḍamaryamto* ||      **27** M om. *siddhiḥ syāt tatra* ||      **31** Pr *satrahitā* ||

## Page 101.

**2** In Ψ gloss over *balavatām* by cop.: *etesām* || bhN *upāyāḥ krāṇti*<sup>o</sup> || In Ψ, gloss by cop. upon *yākrāntī*: *prasara* ||      **3** ΨPPr (not p) *atibhūmigato*, with gloss in Ψ by cop.: *ahāṃkāra* || M *yāto* for *gato* || bhN *ātmā vi*<sup>o</sup> ||      **5** Pr *yā* || bhPr (not Ψ) PMpBh *labdhēṇ*<sup>o</sup>, N *labdhēṇ*<sup>o</sup>, A *labdhe*<sup>o</sup> || Pr *nigrāhā* ||      **6** bhN *dharmaṇa yā* ||      **7** M *saṃjayate* ||      **9** Cop. of Ψ om. the words *tad yathā* &c. to *so* excl. line 10, but supplies them in marg. ||      **10** P *vibhāgme*, L<sup>1</sup> *vibhāṇma*, PrM *vibhāgena*. The readings of PL<sup>1</sup> are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PrM took it for *ga na*. The first *o*-stroke before the *akṣara* was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L<sup>1</sup> took it for the initial stroke of *u* || After *iti*, ΨPPrMp ins. *pañcāṅgo manṭraḥ* ||      **11** Over *mahātyayo*, gloss by cop. of Ψ: *vināśa* || bh *tamdava*, the corr. writing 1 over *va*, 2 over *da*; N *taṇvāṇḍa* for *tad atra*; ABh with Ψ ||      **12** N *vinipātaś* for *vinipātāpratikāraś*, Ψ *ṅkāraḥ kāryasiddhiś cēti pañcāṅgo manṭraḥ*, the words from *sōyam* incl. to *manṭraḥ* incl. being bracketed by cop., who writes again *sōyam* and the following text to *ṅkāraś* || bhN ΨPPr (not p) MBh *bhinnasaṇḍhānam*, A *bhinnasaṇḍhyānam* ||      **15** N *pātayitūṣakti* for *pā*<sup>o</sup> *a*<sup>o</sup> *śakti* || ΨPPrMp *eva* for *asti* || Pr *nākho vṛddhartum* || Bh *utrapiṭīm*, M *utripiṭī*, Pr *uttipiṭīm*, bh *ṭamkanikām*, N *ṭhamkanikām* for *utripiṭīm*; cp. WZKM. xx. 402; AΨP with us, Simpl. MSS. *H utrapiṭīm*, I *utrapatiṭīm*, h *atrānāpaṭīn* ||      **18** N *catuprabodhanām* || ΨPPrMp

- ivāṁdhakṛt || **21** Pr ins. *karam* before *karaṭakah* || M *agāt* for *agamat* ||  
**23** bhNΨp *nīcamanānū*°, in Ψ corr. to *nīcamanou*°, which is the reading of PPrM; in p first corrected to *no*°, then to *tā*°; in Ψ gloss: *bhavamti*. Sār. SPC, ABh with us. Cp. SPK; n(v) *nāmcamatānuvṛttino*; Simpl. MSS. HI *nīcajanānuvarttino*, h *nāmcajanānuvarttino* || **26** P *sapana*°, N APr *sāmpanna*°; Bh with us || **27** N *parijasya* || **28** M *vidā* 'smanmaṇtriṇā' ||  
**31** Pr *vivikta rājānam* || N *icchāmi* || N *kim na tsi* ||

## Page 102.

- 1** ΨPPrM om. *kim ca* || M *puruṣe*; in Ψ gloss by cop. on *paruse*: *kaṭhore*, *r* torn off with part of margin, *e* still visible || Pr *advesyam* || **2** PPr *śāvyam*, M *sovyam* || bhN *ca* for *hi* || **5** Pr *śācyena* || **7** bhN *puruṣena* || **9** M *tathā ca* || Pr *bhrtyayatā* || **10** bhNAΨPPrMp *vinodadheḥ*; Bh with us || **13** N *gati* || **15** Cop. of Ψ gloss on *mahān*: *puruṣa*, and on *prapunno*: *prerita* || Pr *dhāratām* || **19** ΨPr *svāmin* || ΨPrMp *sādguro*°, PL<sup>1</sup> *sādbhuṇo*° || **21** Pr *ķārmuke* || **23** ΨPPr *ākhyānam*; M om. *ākhyānakam* || Pr *āyate* || **24** bh *nagnāḥ*, corr. by corr. to *nagna*; N *nagnaśravaṇako* || **26** N *damanaka prāha* || **28** N *ayodhā*, M *ahodhyā* || **30** M *pratipannā*; in bh gloss on *vipratipannā*: *garvitāḥ* ||

## Page 103.

- 1** M *rājānataḥ* || Pr om. *ca* || M *viṁdhiko* || **2** M om. *ca* after *evam* || **3** M *badrasacivam* || **4** ΨPPrMp *śramaṇakas* || Pr om. *purīm* || **5** In N, *praśna*° by cop. corr. to *praśra*° || **6** N *drekkāṇa*°, bh *drekkāṇa*°, the corr. adding visarga after *dre*, ΨP *drekkāṇa*° (Ā being often written Ā in MSS.), Prp *drekkāṇa*° || M *vitāculu*° for *cintāculuka*° || In Pr *mūla*° corr. by cop. from *mūtra*° || **10** N om. *para*° and the following words to *param* excl. || M *paravittacottāras* || **11** Pr *phalai* || bh *jñāsyasi* (in spite of *bhavān*) || **12** ΨPPrMp om. *ca* after *ekadā* || **13** PrMp *rājabhavarānam* || Pr *anuviśyāha* || **16** bhN *tataḥ* for *gataḥ*, corr. by corr. of bh to *gataḥ* || **18** NΨPPr *prastavyaḥ* || Ψ *param* [new line] *kau*° || **19** Over *ācārya* and *mahārāja*, cop. of Ψ gloss: *he* || Pr om. *svargaṇ* || **21** N *sārvopyepi* for *sarvāṇy api* || **23** N *rājapadāṇṭikam* || M *svamina* || **24** ΨPPrM *ekāṇṭopavāsitaṇṭri*°; p *ekāṇṭatāśritamāṇtri*°, corr. from another reading || M *naīva* for *tenaīva* || ΨPPrMp *śramaṇena* ||

## Page 104.

- 1** M *vadakamalam* || **2** Pr *jaya* || M *jayatu devānāpriya iti* || **4** After *āha* N *mahā[rāja sarvadineṣu svurggam gacchāmi]bahūnām* &c.; the brackets by copyist || **5** M om. *śrūyate* || **7** N *yad* for *yady* || **8** Pr *uktā* || **9** Pr *skṛtvā* || **11** ΨPPrM *ati* for *iti*; ABh with bhN || N *tva*,

then a dot indicating one missing akṣara, then *se*; over *tvarase* in bh gloss *tvam* by corr. || **14** Pr *kiṇcīmī ti* || **15** Cop. of Ψ gloss over *deva*: *he* || N *asmi* for *asmin* || **19** In bh gloss on *prātiveśmakā°: pādośī* || **20** PL<sup>1</sup> *paśyāsthāḥam*, M *paśyāsvāhāṁ* for *paśya*, *amba*, *ahāṁ* || In bh gloss above *kenāpy adṛṣṭena*: *ākūśavāṇī* || **22** Corr. of bh adds *ḥ* after *vrāhmaṇa*; cop. of Ψ gloss over *vrāhmaṇa*: *he* || M °*gyānvita* || **23** After *parama* Pr repeats the words *vrāhmaṇas tasya vrāhmaṇī &c.* l. 18 to *śrutvā* l. 22 incl. || N °*pramoda-pūrṇamāna°* ||

### Page 105.

**2** NΨPPPr *tyajatām* || **3** M om. *nādrtya* || ΨPp °*vācchalyād* || M *stanapayitvā* for *snapayitvā* || **6** Pr °*veśmika°* || bhN *vivāhotṣavām*, in bh corr. by corr. || L<sup>1</sup> om. all between *avalokya* and *taduparodhād*, l. 11 || **7** bhN *tavājñā*, in bh corr. to our reading by corr. || **9** ΨPPrMp om. *param* || **10** M *mūḍha*, Pp *mūḍho* || N om. *sarpasya* || **11** N ins. *sa* before *saviseṣaṇī* || **13** Pr *kurkkuṭa°*, N *kukkuṭa°*, M *kukkuṭa°* || M *prāptāṇī* || **14** N °*samudbhāva°* for °*sadbhāva°* || N °*samśrayaṇī°*, om. °*ya°* || N °*grāhe* || **17** N *uktah 'sāv* || ΨPPrM *svaputrayogyaṇī* || **19** ΨPPr (not p) M om. *tato* || **20** M *gudyatām* || **23** bhN °*vistārita°* || **24** Pr *abravan* || Pr *sadbhi drśam* || N *idrśīm* ||

### Page 106.

**1** bhN *satair*, corr. from *savair* by cop., ΨPPr *savaira*, M *savira* for *savvair*; A Bh with us || ΨPPrM *ivō°* for *evō°* || **2** M *grahopaviṣṭambhita°* || PL<sup>1</sup> *tathā* for *tayā* || **3** M om. *vidambanayā* || **4** PL<sup>1</sup> om. the second *pāda* || **5** bhN Pr *kanyā* || M om. one *sakṛt* || **6** M *pāryāṇprāṇirmi-tām* || **12** bhN *nāmā* || ΨPPrMp *māhemdra°* || **13** ΨPr *saṁyātām*, corr. by both copyists from *saṁyāmītām*. A with us, Bh *saṁagatām* || **15** N *śuka prāha* || **18** N *yama prāha* || Pr *kātrah* for *kālah* || **19** ΨP and first hand of p om. *tām* after *ca*; in Ψ it is added over the line, perhaps by cop. || **20** Pr *eva* for *etāj* || **22** ΨP *evākulīta°*; p *evākulī*[3rd hand adds *bhū*] *ta°*, M *evākulīkrta°* || **23** Pr *to* for *tato* || **24** N *asyokte* for *asya* + *iti* ||

### Page 107.

**1** After *iti*, Pr adds 33 || *kathā* ||, ΨMp add 23 *kathā*, P *kathā* || 23 || || **2** M *kanyākṛta°*, bh *kanyāṇṛtavadavanīyatā*, corr. by cop. to °*ṇṛtavaraviniyatā*; N *kanyāṇṛtayadavanīyatā* || **3** M *sā rppeṇa* || **4** ΨPPr *ārabdhāḥ* || **6** Pr *paramapuruṣa* || **11** bhN *anubhūtam*, ΨPPr *anubhūtām*; A Bh with us || **12** Pr *pūrvo sthitas* || **14** N *patnā* || N *vārttā°*, om. *sneha* || **15** After this line Pr adds *kathā* ||, ΨMp add: *kathā* (M adds 1) 23; P *kathā* || 23 || flourish || || **16** ΨPPr *nagnaśramaṇagarbhām*, M *nagnaśramaṇagarbhā* ||

**18** bhN *nagnaśravaṇako* || ΨPPrMp *śramaṇako* || bhΨPPr *dagdhēti*, A *daggha iti*, Bh *dagdha iti* || After *iti*, Ψ *kathā* 22 ||, PPr: *kathā* || 22 || P flourish ||, p: 22 (om. *kathā*), M *kathā* 32(!) || Pr *etan* for *tat* || **19**  
 ΨPPrP *kevalam mām*° || ΨPPrMp *śopajīrinā* || In bh gloss on *nītimārggānabhijñāḥ*: *tvadvidhāḥ* || ΨPp *mārggānabhijñena*, Pr *mārggānabhijñeya*, M *mānānabhijñena* || **20** Pr *durtritvam* || **22** bhN *cetaki*°, ΨPPr *cimciṇi*°, M *vivinī*°, *p* *vetasa*°, corrected from some other akṣaras, the first of which was *cim*; A *vetaki*°, Bh Śār. α, SP (most of the MSS.), *v ketaka*°. Śār. β with us. The stanza is absent from the Hamb. MSS. || **23** Pr *nāgamya* || **24** ΨPPrP 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*; M om. *yataḥ* || **25** ΨPPrMp om. this stanza ||

## Page 108.

**1** bhN *tarāpaśadasyo*° || **2** ΨPMp *nānamyam*, Pr *nā'namyam* || **3** bh *śūcīmukhyā ivāśisya*, corr. to *sye* by corr.; N *suciśukhyā ivāśisya* || **4** N *damanaka prāha* || ΨPPrMp *katham caītāt* || **6** Pr *tac cēhamāntakāle* || **7** Pr *upaśyat* || **9** N *pradeśāt* || **11** bhN *dhāman* || **14** N *dharmani* for *dhamati* || **16** ΨPPrMp *udvijito*, in p corr. to our reading || **17** ΨPPrP om. *netra*, which in p has been supplied by 3rd hand; M om. *ktranetra* || **19** ΨPPrP *nānamyam*, M *nāmamyam* || After *iti*, ΨPPrM: 24 *kathā* || P adds flourish ||, p: 25 *kathā* || **22** bhN *upajātas* || **23** bhN *apijātas*, corr. by corr. of bh to *atijātas* || Pr *jātaś* for *'nujātaś* || **24** Pr *'darśitāḥ* || **25** Pr *tv anujāta pituḥ*, ΨPM (not p) unmetrically *tv anujātaś ca pituḥ* || **26** bhN *atijāto* ||

## Page 109.

**4** ΨPPr *saudaryam* || **5** bhNΨPPrM *yan kṛto* for *'lamkṛto*; in p *lam* corr. from some other akṣara; ABh with us || **6** N *idam* for *cēdam* || **8** bhNΨPPrM *dhūpena*, p *dhūmena*, me being corrected from another akṣara; Śār. SP Hamb. MSS. ABh with us; h *dhūmena* || **9** N *damanaka prāha* || **11** bhN om. *asti*; but cp. Śār. and Simpl. || Pr *deśāntarau gatau* || **13** bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || **14** M om. *kalaśagatam* || ΨPPrMp om. *tu*, which, in p, has been supplied by 3rd hand || **15** Pr om. *gacchāvah*; N *gacchāvah* | *iti*; the other MSS. *gacchāva* *iti*. This use of the indicative is not rare || **18** Pr *'samakṣa jvalam* || M *vyavahariṣyāma* || **20** ΨPPrMp *avyavicechinnah*, corr. in p to our reading || **22** ΨPPrP *truti*°, M *trudi*°, for *krāsa*° || **23** Pr *svabhāvārthatayā* || **25** ΨPPrP ins. *nikṣipya*, M *tikṣipya* before *suguptam*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PL<sup>1</sup> *asahāyayasana*°, M *asadavyayasana*° ||

## Page 110.

**2** N transp.: *tad api tasya* || **3** M *rāksīṇam* for *parikṣīṇam* || **4** M *caturbhiḥ śataiḥ śataiḥ api kim* || **5** M *saṣṭaśatāny ivā°* || **12** Over *dharma**m**buddhe* in Ψ, and under *dha°* in bh, gloss: *he* || **18** M *vāṁhatau* for *vivadantau* || **20** N transp. *nyāyah dṛṣṭo* || **21** Ψ PPrM p om. *yataḥ* || **22** bhN *kimvāde* || **24** M *vacanadevatā* ||

## Page 111.

**4** N *pūjyate* for *yujyate* || PrMp *vanadevatā* || **5** N *mamāham* for *mahat* || M *mahākautukam* || **7** N *sarjjitau* || **8** P (not L<sup>1</sup>) *matpāṇīm gatās* || **10** N *pūrvotkhātanidhānasaṃ[sa]m* del. by cop.] *pri[i* del. by cop.] *deśastha°*; Ψ PPrM p om. *saṃnidhāna* || M om. *sthaśa* || **11** Pr om. *tvām* || **12** N *punar* for *putra* || **18** M *bakasanātho* || **20** N ins. *tāni* before *bhaksayan* || **21** ΨPp *śīśur vai°* || Pr *yadhomukhas* || **23** Ψ PPrp *rudyase*, M only *se* || N *baka prāha* ||

## Page 112.

**1** Pr *ha* for *'ham*; M om. *'ham* || **2** M *tađuḍkhitoñham* || **3** Ψ PPrM p om. *me* || **5** Pr *°sahavairi* || **9** Pr *dy* for *yady* || bhN ΨPMp *°saṃḍāni*; A Pr Bh with us || **11** bhN ΨPMp *°saṃḍā°*; A has a gap here; Bh *°khaṇḍā°* || **14** After *iti*, ΨMp *kathā* 26, PrP *kathā* || 26 || P adds flourish || **17** bhN *dharma**m**buddhiḥ pu°* || N *°kāriṇikaiḥ*, ΨPMp *°karaṇaiḥ*, corr. in p to our reading by the copyist; Pr *rvyādhikaraṇaiḥ* for *dharmaḍhi°* || **18** N *śacīm* for *śamīm* || N *sametya* ||

## Page 113.

**1** N transp.: *te sarve* || **2** bhN *viharaṇocitam* || **4** Pr *jvalati*, ΨPp *jvaliti*, in p corr. to our reading || **5** bh *ākramdayan*, corr. by cop. to *ākramdan*; N *ākramdat* || **7** Pr om. *ilam* || **10** M *dharma**m**buddhiś cyēti* || After *iti*, P ins. *kathā* || 25 || flourish ||, ΨMp: 25 *kathā*, Pr 29 *kathā* || || **16** M *lijvīñjavam* for *dvijhvam* || **17** bhN *khalasceḥ ca* || **18** M om. *kasmat* || **20** In margin of Ψ gloss on *°lopacīrno*: *pum*(?)*pa*, the rest being torn off with part of marg. || **21** N *saṃḍanād* || **22** bh *vaśiṣṭa°*, N *vasiṣṭa°* for *viśiṣṭa°* || P (not p) om. *khalaḥ* || **24** Pr *°vicakṣaṇa*, followed by *dāṇḍa* || **26** N *°daṇḍināḥ*, PrM *devadāṇḍitāḥ* || **29** N Ψ PPrM (not bhp) om. line 29 and page 114, l. 1 ||

## Page 114.

**3** Ψ PPr (not p) M *tara* for *tat* || **4** M *vidvān r̥jubhigamyo* || bhN Ψ PPr *vāpramādinā*; A Pr Bh with us || **5** bhN *r̥jur mūrkhas* against the metre || N *mūrkhāḥ śaṭhāḥ* || Pr *tyājāḥ* || **7** N *athenām* for *apy enām* || Pr *enā*

'*vaṣṭhām* || M *na cā*nyo for *taवान्यो* || M om. *jano* || N *tr̄nabhu* *va* || 9  
 P *kumjaradvat*, L<sup>1</sup> *kumjaratadvat* for *kuñjarahrt* || 12 ΨPr (not P) *nāḍuko*  
 (cp. 115, 12); p *nāḍuko* (sic!) || NM *vanikaputraḥ* || 13 Pr *gamana*  
*cīptayat* || 15 bhN *vatset* || 23 N *lakṣmaṇa* || N *nāruka*, ΨPr *nāduka*,  
 p *nāḍuka* (sic!) || 24 N jumps from the first *bhaktitā* to the second  
*bhaktitā*, om. one of them and all between them || ΨPr *nādukah*, p *nāḍukah* || 25 ΨPPrMp om. *sā*, which in p has been supplied by 3rd hand ||  
 bhN ΨPPrP *yat* for *yata*; Bh *yataḥ*, A with us || 26 bhN *ava* for *atra*;  
 BhA with ΨPM ||

## Page 115.

2 PL<sup>1</sup> om. *saha* || 3 ΨPr *nādukah*, p *nāḍukah* || 6 N *preyam* ||  
 8 M om. *tathā ca* || 10 ΨPM *pravarttavyā* || N *bhayādvahā* || 11 N  
*lakṣmaṇah putraḥ* || p *nāḍukena*, ΨPr *nādukena* || 12 Ψ here *nāḍuko* ;  
 Prp om. *nāḍuko* || 13 p *prākṣipat* || 14 Pr *nāduka*, p *nāḍuka* || 15  
 ΨPr *nāduka*, p *nāḍuka* (sic!) || N *nāduka prāha* || 16 N *lakṣmaṇa prāha* ||  
 ΨPPrMp om. the text between *nāpahṛtaḥ*, l. 16, and *bho lakṣmaṇa*, l. 18. In  
 p it has been supplied in margin by 3rd hand || 17 N *ātathyavāti*[*ti* del.  
 by cop.]*din* || 19 N *lohamayītulām* || 22 ΨPr *nādukenā°* || 23 ΨPr  
*nādukam* || 24 ΨPr *nāduko* ||

## Page 116.

1 ΨPr *nāduka* || Pr *sabhyam* for *satyam* || 2 bhN ΨPPr *upahartum* ;  
 ABh with us || ΨPr *nāduko* || 3 PL<sup>1</sup> *so* for *bhoḥ* || 6 ΨPr *nāduko* ||  
 9 After *iti*, PPr ins. *kathā* || 27 || P flourish ||, ΨM *kathā* || 27 || 11 M om.  
*kulānvitam* || Pr *durbhaga* || 13 bhNA ΨPM *vairūpyopahṛtāś*; Pr Bh and  
 Simpl. HI with us; Simpl. h *viḍūryopahṛtāś ca*, corr. by corr. to *virūyopā°* ||  
 bh *kāṁtavapusām*, N *kāṁtavapusām* || N *dukkhitah* for *duḥṣṭhitā* || 15  
 N *tathā ca* || 16 bhPPrM *duścāriṇyah*, N *duścāriṇyām*; Bh *duścāriṇtryāḥ* ;  
 A with us; Simpl. HI *kulaṭānām*, h *asatinām* || 17 bhNA ΨPPrM *ceṣṭitām* ;  
 Bh with us. In Simpl. MSS. HIh this stanza is missing || bh  
*prattater*; N *prakṛ*, then blank for one *akṣara*, then *tte*; ABh with ΨPM ||  
 18 ΨPPr *kariṣyate* || 22 M *mārkheṇa sahaśrāṇi vāsopī* || 24 ab in M  
 only: *varam jaladhipātanām* || N *‘jvanāvarapātanām*, Pr *jvalanāvāṭava*[*va*  
 corr. by cop. from *ta]naṇ* || 27 N *rava* for *iva* || N *śubhāt* for *śu° ga°* ||

## Page 117.

1 N *yātāpy* for *mātāpy* || 2 Pr *gavāśinaiḥ* || 3 bhN *vacā*, in bh  
 corr. by cop. from *vacah*; Pr *girah* for *vacah* || 9 Pr *ekasmiṇścit* || 11  
 Pr *apetam* || Pr *dvitīyah* || N *pamjare* || 12 N *ārabdhāḥ* || 15 ΨM  
*tana*, PPr *tena* for *tata* || 16 ΨPPrM *āgacchāntam* for *āgatam* || 17  
 Pr *ākarot* || bhN *‘svāmina*, AΨPPrM *‘svāmin*, B *svāmin*, without *madiya* ||

- 18** Bh *athaīnam* *badha vadha vyāpādayati*; A *tad enam bāñdhaya 2 vyāpādaya 2 iti*. See 118, 2 ||   **19** ΨPPrM transpose: *rājā tat* || M om. *śukaracanam* ||  
**20** Pr *rājā anyata dū°* ||   **21** N *āśrayam* ||   **23** Pr *'syārtha°* ||

### Page 118.

- 2** Bh *vadha 2 pātaya 2 ity*; A *bāñdhā għātayata ity* ||   **5** After *bhavanti* Pr adds *kathā* ||, ΨP add: *kathā* || 28, P adding || flourish || ; M *kathā* 28, p 29 *kathā* ||   **6** Pr om. *yataḥ* ||   **8** N *svavadhyārthi* ||   **9** N *damanaka prāha* ||   **11** M only *bhyām* for *vanik°* || N *vanikaputrabhṛtrputrābhyañ* ||  
**13** Pr *anubhavati* ||   **14** bhNΨPPrM *rājanīti*; A with us, Bh *rājanītivimukho bhavān* ||   **15** N om. *pitrā* || Pr *dukkham*, ΨP *dukkham*, cop. of Ψ inserting afterwards *ḥ* before *kkha°* ||   **16** bhNΨPPrM *te cāhatuh*, M *te vāhetuh*; A Bh with us || bhN *sāṃmukhau*; A with us; in Bh this passage is altered ||   **18** ΨP *nājñātām*, PrM *no jñātām* || Pr *cātvāromapy* for *cātvām apy* ||   **19** ΨP om. *dukkhena dukkhitām drṣṭvāti*, but cop. of Ψ adds these words in marg. ||   **24** M *vaganṭum* for *kva gantum* ||

### Page 119.

- 1** bhNΨPPrM *kāpy*, A *kvāpy*; Bh *kvā'pi nābhi°*, in spite of *na khalu!* ||  
**2** Pr om. *iti* ||   **3** Pr *manorathām anuviṣyāmaḥ* ||   **7** N *prasthitaitkar* for *prasthitair* || N *bhaṭaputro* ||   **8** N *tav yayā°* for *tan mayā°* || N *cīmpti* ||  
**9** M *svasvodatarañ* ||   **10** In Ψ, cop. adds *na* over the line, putting a small vertical stroke over the preceding *yā* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *ni*. PL<sup>1</sup> indeed misread it for *ja*, and taking the preceding separation stroke for an *e*-stroke, both these MSS. write *je* for *na*; Pr *ni* for *na* || M *bhojavelāyām* ||   **18** M *lagno 'bravit*, om. *ca* ||   **21** Pr om. *samesyāmi* || bhNAΨPPrMBh *sahāya°* ||   **23** ΨPPrM *mārggāsannā bhilla°* ||   **24** Pr *'gr̥ha* ||

### Page 120.

- 1** N *vitanānā°* || N *pakṣi* for *vriddha°* ||   **2** N *'rupayo°* for *'rutabhaṣā°* ||  
**5** M om. *ratnāni* || N *gr̥hita* for *gr̥° gr̥°* ||   **6** Over *ānayata*, gloss in bh: *yūyām*; NM *ānayat* ||   **7** bhΨPPrM *ullam̄titānām*, N *uṣam̄titānām*; A Bh with us (only A *'ti°* for *'thi°*) ||   **8** In N, *'paṭa°* corr. by cop. to *'para°* ||  
**10** Pr *yato* for *santo* ||   **11** ΨPPrM *tārasvarañ* ||   **13** N *dr̥ṣṭaḥpratyayo* ||  
**15** N *ady* for *yady* || bhN *'parāpi* ||   **17** N jumps from the first *avaśyam* to the second *avaśyam*, l. 18, om. one of them and all between them ||   **19** N *vrārā°* for *kārā°*, ΨPPrM *kāropavarake* ||   **22** ΨPPrM om. *tadā* || Pr *lobhāviṣṭām* ||

## Page 121.

**1** Pr avaśyam ga° ||      **2** N siddhye ||      **3** N avaram ||      N vidāraṇā ||  
**4** N °yodareṣu niṣpūṇam ||      **5** bhNAΨP vīkṣyamāṇo, Pr vīkṣyamāṇah; Bh  
 with us || ΨPPrM transp.: sa durātmā (M durātmā) ||      **6** ΨP āśādayiti,  
 in Ψ corr. by cop. from āśādayati, which is the reading of PrM ||      bhN  
 cchinnaratnasatvāsaṃśrayaḥ; ΨP chinnaratnasattātsaṃśayāḥ, M cchinnaratna-  
 sattāsaṃśayāḥ, Pr chinnaratnasabhāvattāḥsaṃśayāḥ, A chinnaratnasattāsaṃśayāḥ,  
 Bh chinnaratnasattāsaṃśaya ||      bhN ata for svata ||      **7** Pr °vidāravidāraṇa° ||  
 bhNAΨPPrBh nistr̄m̄śo, M nistr̄m̄śo ||      **9** bh svataḥ, N atāḥ ||      **11** bhN  
 ati° for athāti° ||      **13** Ψ na śa(knyomyasa)knomy amīṣāṇ, the brackets by  
 cop. Pr eṣāṇ for amīṣāṇ, a reading clearly going back to the slip of the  
 pen of Ψ ||      NPr svabhrātṛṇāṇ ||      bh dr̄ṣṭum, N dr̄ṣṭuhm for draṣṭum ||      Pr  
 jumps from the first °vidāraṇam to the second °vidāraṇam, l. 14, om. one  
 of them and all between them ||      **17** ΨPPrM °vicāraṇamātro° ||      M mahā-  
 vaiśasam ||      **18** bh vaisasam, N vai sāhasam for vaisasam ||      **20** Pr satvara  
 pr̄thivīṇm ||      bhN ṣaptāḥ for pr̄aptāḥ, in bh corr. by glossator to our reading ||  
**24** ΨPPrM uktam for muktam ||      N bhaṭa° ||

## Page 122.

**1** N bhāṇḍāgāritve ||      **2** M atāḥ for atha ||      ΨPPrM om. the text  
 between melayitvā and rājā, l. 4 ||      **3** N saṅgrāmiṇa ||      **5** A om.  
 here the words mitradvaye &c. to anubabhūva incl., inserting them after  
 avalokya, l. 15, and adding anyadā; BhK with us, but with variants. Bh:  
 mitradvayāṛppitasarvarājyāṅgabhbāraḥ svacchāṇḍavṛttir vilāsasaukhyāṇy anubha-  
 vati sma; K mitradvaye samāropitasarvāṅgarājyālbhbāracimtā svacchāṇḍavṛttir  
 vilāsasaukhyam anubhavati sma ||      ΨPPrM °vr̄ttivilāsā° ||      N °saukhyānubhbāva ||  
**11** M om. all between rājāpi and svakhaḍga° ||      bhΨP (not Pr) vānaram  
 mativi°; N vānaram ativi°; A Bh with us ||      **12** N anya for atha ||      M  
 rāghābhāyāse ||      bhNΨP nānātarukhaṇḍitam, M nānātaruṣaṇḍitam, A Bh nānā-  
 tarumāṇḍitam; Pr with us ||      **13** Pr prathamavanam ||      **14** ΨPPrM  
 bahukusumasugāṇḍhiparimalaramāṇīyam ||      **15** bhN gr̄haṇ for saha ||      bhN  
 praviṣgate ||      **17** ΨPPrM om. śr̄āntena ||      **18** N svāpīm ||      **23** Pr nivāri-  
 tum ||      **24** ΨP punāḥ, PrM punā, all these MSS. only once ||

## Page 123.

**1** N bhramaraprahāraṇ, om. m anu ||      **4** ΨPPrM viśrabdhe for viśvaste ||  
**7** N jumps from the first kāryam to the second kāryam, om. one of them and  
 all between them ||      **10** bhN hataś for mṛtaś ||      After nr̄pah, ΨPr add  
 kathā 29 ||, M । kathā ।, P flourish ॥ kathā ॥ 29 ॥ ॥ ॥      N karaṭaka prāḥ ॥

- 12** bhNAΨPPrMBh *paisūnya*° || **14** bhN *amtāsv* || bhNΨPPrM *naīva kāryam*; in Ψ a later hand adds gloss: *niścayam na karoti*; A with us; Bh *naīvākārye vinaśyati* || **15** bhNAΨPM *sādhu*; Bh *sādhus tu ku*°; Pr with us || N *na* for *tat* || **16** M om. *tathā* || **17** ΨP *ujhati* (*jha* being written in Ψ as in *jjha*, Table II, no. 12, 2 a), Pr *upsati*, N *ujjati*. N's reading is a misreading of the old-fashioned *jjh*° of bh, which has the same form here as in Ψ in our Table II, no. 9, 3 b || N °*bhakta*°, M *śikhinuktanuktopi* || **18** First pāda in Pr: *yad ākāryam eva tam akāryan* || **20** bhN *prabodhitair* || **21** Pr *dhiyate*, corr. from *thiyate* || **23** M om. *na kartavyam* || **26** ΨPPrM om. *tau* || Pr *krodhāmṛtadhiyau* ||

#### Page 124.

- 2** Pr om. *bhrtyasya* || N *praṇāśo* || **3** Pr *bruvāṇām* for *nṛpāṇām* || **4** N *bhrtyā*, M *bhrtyah* || **9** bhNΨPPrM *brāhmaṇa sarvabhakṣi*; Bh *vrāhmaṇa sarvabhakṣi*; A *vrāhmaṇah sarva*°. Cp. on this stanza SP page lvii || **10** bhN *cāvāśyā*, M *vāvāśā* || ΨPPrM *dusṭamatih* || **11** Ψ *pvekṣyah*, PPr *prekṣyah*, M *praksyah* || bh *'dhakṛtah* || **12** ΨPPrM *tyājyāḥ sa vai* || ΨPPr *kṛtam*; M *cākṛtam* for *ca kṛtyam* || **15** NPr *dehim* for *deham* || **18** Pr om. *rāyam* || **20** N om. *api ca* || ΨPPrM *puruṣā* || **21** bhN *cāryaparā* || **22** N *pracuranityadhanāgamā ca*; ep. Śār. 63, 3 || **23** M *veśyāgateva* || M *nṛpati*[corr. from *tī*]ter || **24** M *athānāgata eva* || **25** bhNΨPPrM *jānāsi*; Bh *jānāti*, om. *na*; A with us || **26** N *samānadāna*°, ΨPPr *sāmāmānadāna*°, M *sāmāmānadāna*° ||

#### Page 125.

- 1** bhNAΨPM *vīrāḥ*, Pr *vīrā*; Bh with us (but *hi* for *ca*) || **3** ΨPPrM *nōpadeśyam* || **10** ΨPPrM om. *kim ca* || ΨPPr *prṣṭāḥ prṣṭā*, M *prṣṭāḥ prṣṭā* || **12** ΨPPrM *prṣṭaryāḥ* || **13** M om. *śreyo vālhihitam* || **15** N om. the words between *dṛṣyate* and *vyomni* || **16** M *vadyate* || bhN *kha-dyota* || **18** bh *bhāvāḥ*, the first dot of the visarga being added above, the second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N *bhāvāṁ* || **19** bh *ta* [new line] *tasmād*, N (misreading *ta* for, or correcting it to, *na*) *na tasmād* (vol. xi, Table II, no. 7, l. 4 c and l. 5 a) || **26** bhNΨPPr *paravacanam pra*°; Pr om. °*nā*. ABh with us || M *ma* for *na*, P om. *na* || **27** M *vicāryabuddhinā* || **29** Ψ *prathamataṁvāṁ*, Pr *prathamataṁtrāṁ*, N *prathamataṁtrāṁ* || After *tantram* ΨPPrM ins. *kathā* || **29** || ΨPPrM *ādyaslo*° || **30** bhNΨPPr *snehēti*, Ψ with a *danḍa* and 9 *avagrahas* before *snehēti*; M *tarddhamāno mahanā*, A *sneha iti*, all these MSS. omitting the rest of this stanza. But ep. the end of the other books. After this stanza, Bh adds: *na nīcajanasaṁsarggān naro bhadrāni paśyati | vr̥asiṁhabhavā prīti jambukena vināśitā cēti dvātriṁśatimī kathā* || flourish || ślokasaḥaśra 2000 iti

॥ flourish ॥ श्री ॥ Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Decc. Coll. II, 44, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the beginning of the first book after our first stanza. Variants: a II, 44 °samparkān; cd both MSS. *darśayat* eva *vikṛti* svajanēpi khalo yathā (417 valo yataḥ) ॥ After *snehēti*, l. 30, bhN add *iti prathamam* ākhyānakam samāptam; M *pāmca* • [• indicating the abbreviation] *prathamamatram*; Ψ PPr with us ॥

## BOOK II.

## Page 126.

**1** Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, ७ *vasya sunaya*° excl. ॥ N A om. *arham* ॥ **2** A *mitrasamprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* ॥ Bh ādiślokaḥ, Φ ādyaslokaḥ, A ādimaslokaḥ ॥ **3** A *buddhihīnā* ॥ **4** Φ *kōkeṣu mrgakūrmavat* ॥ **6** M *jana*, om. °*pade* ॥ Pr *pramadāraupyam*, M *pramadārothaṁ* ॥ Φ *prathamadāropyanāma* ॥ APPrM BhΦ ins. *ca* after *tasya* ॥ M *mahācchrāyo* ॥ **7** BhΦ *nyagrodhaḥ* (om. *pādapaḥ*); M *nyagrodhapāda salthyāśrayo* ॥ Pr *sa cāśrayo* for *sarvāśrayo* ॥ A om. *uktam* *ca* ॥ **8** N *sākhāsuptamrgaḥ* ॥ BhΦ ālinatīna-chadaḥ ॥ **9** N *ttata*° for *krtā*° ॥ **10** A *viśrabdho* ॥ A *nipitakusuma-ślāghyah* ॥ **11** M °*yamgha*° for °*samgha*° ॥ A °*sukhadair* ॥ M om. *bhūbhāra*, writing *bhrto* ॥ **12** AMBhΦ om. *ca* ॥ M *vāsyaya* [sic!] for *vāyasaḥ* ॥ APPrM om. *prātaḥ* before *prāṇa*°; Bh inserts it before *pracalitāḥ* ॥ Φ *prāta-calitāḥ* ॥ **13** BhΦ *tadadhishṭānanivāśinām* ॥ A āyātām, corr. from āyāmtam ॥ Bh āyāmtanugraruपam, Φ āyāmtanugurुपam ॥ **14** A *sphuṭitakasvaraṇam*; BhΦ *sphuṭita*°; N *sphuṭiputakata*[ta deleted by the copyist]racaraṇam ॥ bh *ubdaddhapīṇḍakam* ॥ M *ubdaddhapīṇḍiparusaśariracchaviraktāṁtanayanām* ॥ Bh °*chaviraktāyatayanām* ॥ Φ *iti puruṣaśarirachaviraktāyatayanām*, A *raktāṁtarnayanām* ॥ **15** Φ *ūrdhvavardha*° ॥ N om. all the text between *iva* and *sarvapātakānām* (l. 16) ॥ bhAPPrM *kāla* ॥ **16** A *iva adharmopadesṭāram* ॥ BhΦ āgachaṇṭam ॥ Pr *evam* for *ekam* ॥ **18** Pr °*manāciṇṭayat* ॥ PPrM *pāpī* ॥ BhΦ om. *kiṃ* after *cikrṣati* ॥ BhΦ *ma-māivārthāya* ॥ bh āho ści, N ahości, Pr āho śvid, P ahau scit, A aho ścit for āho śvit ॥ **19** bhN *kitsad* for *kaścid*; PrBhΦ om. *kaścid* ॥ A *anyo 'dhyāvasāya*, MN *anyo 'syāvasāya*, Φ *anyo 'sādhyāvasāya* ॥ Bh *kotukaparas* ॥ Φ *kautukapraśtham* *eva* ॥ **20** MBhΦ *vitanya* ॥ A *dhānyakaṇāvakiryā* ॥

BhΦ *vikīrya* || BhΦ *dṛśor* for *tato*. Cp. Śār. 64, 11 || Pr *tidūre* for *nātidūre* || **21** PPrMBhΦ *atha* for *atra* || Pr *niyamtaś*, M *niyamtritāṁs* || **22** BhΦ *kaṇān* for *taṇḍulān* || M ins. *hālān* before *hālāhalām* || **24** BhΦ *kaṇān* for *taṇḍulān* || Pr *th* for *'py* ||

## Page 127.

- 1** A *mahājanam* for *mahājālam* || PPrMBhΦ *sa nipāta°* for *samnipāta°* ||
- 2** bhN *eva* for *evam* || BhΦ *na kasya kaścil doṣah* || Pr *anya* for *asya* ||
- 3** Φ *vijñāyate* || **4** BhΦ *vane* for *katham* || P *ḥariṇasyāṁsambhavo* ||
- 5** A *anarthakam*, corr. from *anartha katham*; M *prāptodyonarthaṁ*, om. *katham* ||
- 6** A *vipattigūḍhamanasāṁ* || M *kṣimatih* for *kṣiyate* || **7** Pr *daiveviṣṭa°* ||
- 9** BhΦ om. *atha* || P *udyasya* || **10** PPrM *pāśabāṇḍhanavaya°* (M *sanā-nulas*, Pr *sanākulamṣ*) || N *pratyutpannatayā* || BhΦ *uvāca* || **11** Bh om. the second *na bhetavyam* || **12** Bh *sarveṣu vyasaneṣv eva*, Φ *sarveṣu vyasaneppera* || M *buddhi nihiyate* || **13** BhΦ *abhyeti* || **14** Φ *ekacittibhūya*, Bh *ekacittīyabhūya* || Bh *jālam iha kṛmtanīyam*, Φ *jālam iha kṛtanīyam* ||
- 15** A BhΦ *asamhitacittānāṁ*; but cp. l. 26 f. and śloka 7 a || **16** M *prthavāgrivā*, BhΦ *prthugrīvāḥ* || N APrBhΦ (not bhPM) *anyonya°* || **17** BhΦ (not A!) *asamhitā* || **18** BhΦ om. *katham etat* || **20** BhΦ om. *hi* || A *bhāraṇḍā*, N *bhāḍā* || N om. all the text between *pakṣināḥ* and *svecchayā* (l. 22) || **21** BhΦ om. *ca* || BhΦ om. *prthak prthag* || **22** M *madhyāḥ* || After *pakṣināḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh) *ekayā grīvāyā* (!) *na dattām tadā*, &c., l. 24 || N om. all between *grīvayā* and *kopāt* (l. 24), the missing text being supplied in the margin || **23** A om. *kvāpy* || Bh om. *atha* || P *arḍha* || **24** Pr om. *yadā* || PM *dvitiyayā grīvayā*, Pr *dvitiyayām grīvayā* || **25** A *mṛtyur evābhavat* || **26** Bh (not Φ) *vrūvīmi* || BhΦ *prthugrīvā* || After the first *iti* P adds || **1** || *kathā* ||, PrM **1** *kathā*, BhΦ *prathamakathā* || Φ adds **1** || BhΦ ins. *ca* after *evam* ||

## Page 128.

- 1** PrM *vitāne baṇḍham* || A *nirbhayapra°* || **2** N om. *idam* || BhΦ *idam ity ākulacittāḥ imam* (Φ *idam*) *ślokam* || M *iti ciṁtayat*, A ity *acimtayat* ||
- 3** BhΦ *haramtī* (!) *te* || **4** PL<sup>1</sup> *nu* for *tu*; BhΦ *yadā bhuvī patisyatī* (!) || BhΦ *vaśyam* || **5** BhΦ *anusartum* || **6** A *‘bhūbhāgān upari* || M *raṇtum* for *gantum* || N *laghupatanakasya*, om. *ca* || **7** A BhΦ om. *ca* after *laghupatanakaś* || Ψ sets in again with *vasya sunaya°* || Bh (not Φ!) ins. *tu* after *Citragrīvasya* || A *susṭacaritenā*, corr. from our reading, BhΦ *navacaritenā* || Ψ ins. *sā* before *duradhyā°*, but cop. deletes it again || BhΦ *durabhiprāyepa*; but cp. 126, 19 || **8** Φ *muḥu* (once); A om. *muḥur muḥur* || Bh *utsa-*, Φ *utsu* for *utsṛjya* || A *kautukavaśas*; Pr *kantukaparasya deva kapota°* || **9** Φ om. *ca* || Bh *ayam ca durātmā* || BhΦ om. *iti* ||

M riśamamārgge vya° || A om. jñātvā || A vihatāśah | abravīt | pratinivṛttah || Bh pratinivṛtte || avravīt || **12** Before the āryā, Φ (not Bh) inserts bhāvyaṁ bhāvan || Φ (not Bh) om. bhāvati ca bhāvyaṁ || **13** bhN bhavisyatā || **14** M puṇśā || BhΦ ca for cet || **16** A vihaṅgāniśalābhah, corr. by a later hand to vihaṅgānām esa lābhah || PrBh kuṭumba° || **17** BhΦ pratyāvṛttam || **18** BhΦ tadāśmākam || M pramadārobde na gamanam || **19** BhΦ yatas tatra ca uttaradigvibhāge || A harīyo, corr. from hirīyo || Bh (not Φ!) hiranyānāmā || ΨPPrM mama suhṛd atiśayena priyah | tatra (M priyas tatra, om. the punctuation) vasati || **20** bhNA avalambitam || A pāśavimokṣaṇāya iti || **21** BhΦ titheīvā° || A harīyamūṣaka° || M tad dhi laghu durggam || ΨP ateruh || **22** Pr tha for ca, but del. again without another correction || **23** N śatamukhabilam || **24** BhΦ pakṣipāśā°, A pakṣapātā° || A harīyo || Φ (not Bh) nijabaladurggam anusṛtya || **26** A mām etām avasthām; Pr memenām a° || **27** Bh kratvā, Φ tvā, for śrutvā || A durgāmptara; Bh durgāmptakagataḥ (!), Φ durgāmptaragataḥ || Pr bhāpa for bhadra, but na corr. from some other akṣara smeared with gamboge || **28** ΨP kīḍṛga ca, M kīḍṛga va || A ita for te; a later hand corrects this to tava || BhΦ kṣamyatām for kathyatām || N citragrīva prāha || **29** BhΦ kapotas for kapotapatis || BhΦ ins. tat before satvaram || N ins. śrutvā citram before tad ākarṇya || **30** BhΦ parihṛṣṭātmā || bh niśkāmann, N niśkāmannam || Bh (not Φ) avruvit || **31** N °kāriṇah for °dāginaḥ || **32** BhΦ mahātmanām for kriātmanām ||

## Page 129.

**1** Pr atra for atha || Φ pāśabāmdha, Bh pāśabāndhaṁ || BhΦ saviśādaṁ, then Bh hiranyōvrūvit, Φ hirāṇyo 'vravīt || **2** BhΦ kathayati for kathaya, iti || BhΦ om. uktām ca || **3** ΨPM yasyān va || Φ (not Bh) yasmā cānana ca yathā ca ya twayā ca tva yatra ca śu° || **6** M om. tāvac ca || **7** BhΦ om. kiṁ ca || ΨPPrM kiṁ locanānām || BhΦ vikacotpalaṁptvisām || **9** BhΦ yadāśu for yadāsyā || M mrtyum || Bh (not Φ) puruto || Pr vijjambite || **12** Φ (not Bh) pārśvasthitī || A daivā | naṁ naiva, corr. in the margin by a later hand to daivā tad vanam || **13** Bh °karayo praha° || **15** PrBhΦ samīksa || **16** Φ (not Bh) ati for iti || Pr meti for me matiḥ || **17** M saṃghāthuvamīty || **18** BhΦ vadhyāmīte || **19** Pr durrnīti kiṁ || **20** A om. hi; a second hand supplies yam in the margin || **21** Φ uktā, Bh uktvā || BhΦ pāśān (Φ pāśan) na chettum ārabdhah || **22** BhΦ om. uktām ca || M ma for mama || A pāśam || Bh pāśas chi-tām, Φ pāśasthitām || **23** BhΦ tad ākarṇya || M jana for na || A svāminā || **24** M ins. ham before °nantaram || BhΦ om. bhadra || Φ mamaivam || **25** Φ (not Bh) om. tat || BhΦ kathaya me tāvanmātram api sanmānam; then Bh na karomi, Φ ta karosi ||

bhN *etāvanmānam*, M *etanmātram* || BhΦ ins. *yataḥ* after *uktam ca* || **26**  
 BhΦ *datte* || **27** Bh *vittabhāvo* || A *kātarāḥ* for *kārhicit* || **30** M *aparam*  
*va* (read *ca*) *mama* || BhΦ *kadācīn mama* || A BhΦ *atha*, om. *vā* || **31** Bh  
*tad avaśyam*, Φ *tad avasyam*, for *tan nūnam* || A *narakāpātaḥ* || ΨPPrM om.  
*uktam ca* || **32** M *thanu* for *prabhuḥ* || **33** Φ (not Bh) *ca* before *sīdati* ||

## Page 130.

**1** A *harinyaḥ* || Bh *hiranya āha*, Φ *hiranyāha* || BhΦ *sarvam* for *imam* ||  
 M *svāmin na dharmmam* || **4** bhNAΨPM (not PrBh) *yaś ca* for *yasya* ||  
 M *nṛtyeṣu* || **5** Bh *trailokyasthāpi* || **7** BhΦ *svāśraya jagāma* || M *vedam* ||  
 Pr om. *sādhu cēlam ucyate* || **8** bhNAΦ *duḥsādham*, Bh *duḥsādham*, in A  
 corr. by second hand to *duḥsādhyam*, which is the reading of ΨPPrM. Read  
*duḥsādham* (cp. Pāṇ. III. 3, 26). But cp. 131, 26 || M *vyataḥ* for *vai yataḥ* ||  
**9** BhΦ *samātyeva*, bhN *samānyaiva*, ΨPPr *sammānyaiva*, M *sammānaiva*; A  
 with us || **10** ΨPPr ins. *ca* after *sarvam* || bhNA *bañḍhanamokṣam* *ca*,  
 ΨPM *bañḍhanamokṣam*, Pr *bañḍhanamokṣyam*, ΨPPrM om. *ca* || BhΦ *savismayo*  
 for *vismitamanā* || Pr *cīyatayat*, Φ (not Bh) *vācīyatayat* || After *vyacīyatayat*,  
 two leaves are lost in Ψ, which sets in again p. 134, l. 18 || **11** BhΦ  
*buddhir aho* || Pr *hiranya*, A *harinya*, A with a *sya* and a mis-written *nya*  
 before *nya* deleted by the copyist himself by smearing *sya* and the first *nya*  
 with gamboge || **12** A *hirin্যena* || BhΦ *prītikaraṇam* || BhΦ *cañcalā-*  
*prakṛtir a*(Bh *e* for *r a*)*viśvāsaparaś ca na ca kenāpi vamcayitum* (Φ *vamcayatum*)  
*śakyāḥ* (Φ *śakya*) || A *viśvāsam na* || **13** N *vamcituśakyas* || bhN *tatrāpi*  
 for *tathāpi* || BhΦ *iti* for *eva* || **15** In bh a gloss on *svāter*: *nakṣatrasya* ||  
 Pāda d in BhΦ: *svātyudakaṇ samīkhe* || **16** M *pād*, om. *pāda*° || **17**  
 BhΦ *tāvad ehīti* for *itas tāvat, iti* || **18** BhΦ om. *kaścit* || bhN *sāviśeṣa*° ||  
**19** N *vāyasa prāha* || **20** BhΦ *tad ākarṇya* || A *hirinyo* || BhΦ om.  
*viśeṣād* || Bh *'mtallīnah*, Φ *'mtalīnah* || **21** M om. *sa*, perhaps owing to  
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in  
*bhāvān* l. 19) touches the right edge of the upper horizontal stroke of *sa* ||  
 BhΦ *samāgataḥ* || **22** NM *hiranya prāha*; N om. all the text between  
*prāha* and *bho vairam* 131, 2 || PL<sup>1</sup> *'sti* for *'sti*; BhΦ om. *'sti* || BhΦ *kāryam* for  
*prayojanam* || A om. *iti* || **23** BhΦ om. *me* || Pr *ti*, BhΦ *prītiḥ* for  
*pratītiḥ* || **24** BhΦ om. *bandhane samjāte* || Bh *bañḍhamokṣo*, Φ *bañḍha-*  
*mokṣam* || NABhΦ om. *iti* || **25** Φ (not Bh) om. all between the first  
*maitrī* and *uktam ca*, l. 26 || A *hirinya āha*, Bh *hiranya āha* || Bh *bhaktāḥ* ||  
**26** bhAPPm om. *yo*; bhPPm insert *ya* before *ātmano* || **27** AM *cāpi*  
 for *vāpi* || BhΦ *hāsyatām yōti sa kṣitau* || **28** Φ *rasyam*, Bh *rasyatām* for  
*gamyatām* || **29** Φ om. all between *karoṣi* and *uktam ca* || PL<sup>1</sup> *karisyāmīti*,  
 M *karisyāmī* || Bh *trayā saha vairinā* ||

## Page 131.

**1** BhΦ *na hi* for *nāsti* || **2** bhNAPM (not Pr) *vividham*, in A corr. to our reading by cop. Cp. I. 6 || **3** A *yataḥ*, but *ya* written on some akṣara deleted with gamboge || **4** After *vairam* an akṣara which seems to have been *tta*, is deleted in A by two strokes and gamboge || BhΦ *prāk* for *drāk* || **6** N *prāha* for *āha* in both places || **7** Φ *kāraṇanippādītam* || Bh *nippādītam*, A *niśpannām* || P *krmitrimām* || P *tat tad ahepikārakaraṇād*, bhPr *tat tad āhepikārāṇād*, N *tat ta ihepikārāṇād*, Φ *tat tad ehopakārāṇād*, Bh *tat tad . . . opakārāṇād* || BhΦ om. *punaḥ* || **8** M *nāma gacchati*, P *nāpacchati*, ABhΦ *na gachati* || A omits all between *nakulasarpāṇām* and *pativratākulaṭāṇām*, Φ omits all between *nakhāyudhāṇām* and *paṇḍitātmarūkhāṇām* (writing *pāṇḍitātmarūṣāṇām*); Φ then continues: *pativratākulaṭāṇām dvija* [cp. Bh!] | *jalānalayo devadetyāṇām sapāsaya* [cp. Bh!] *mārjārāṇām sapatnayo simhagajāṇām labdhaka-hariṇāṇām kākolūkāno* | *dīgambarāṇām* [cp. Bh!] *sajjanadurjanāṇām*, &c. Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhN BhΦ *śisyabhuk°* || **9** Bh *sāpāsaya mārjārāṇām* || M om. *lubdhakahariṇāṇām* || N *ludhbake ha°* || **10** Bh ins. *dvijadīgambarāṇām* before *sajjana°* || A om. *ca* before *nityavairāṇ* || BhΦ *nityāṇ vairāṇ* (Φ *vaira*) || **11** BhΦ *kenāpi kasyacit* || BhΦ *hatas* for *vyāpādītaḥ* || In A the corr. deletes *ya* of *prāṇāṇtāya*; M *prāṇāṇta* || BhΦ *varttate* for *yatante* || **12** Φ *akārānetat(!)* || **13** M om. the first pāda || BhΦ *yāti* for *eti* || **15** BhΦ om. *mama* || **16** Bh *arhati*, Φ *arhasi*, for *icchatī* || **17** In bh gloss on *garbhād*: *vesaragadhe*(?) ; BhΦ *garbham* || **18** bhNPBh *pāṇine*, in bh corr. by corr. to *pāṇiner*; A *pāṇināḥ* || **19** Bh *unmamotha*, Φ *unmotha*, bhN *unmamayya*, the second *ma* being deleted in N by cop. || Bh *munijaimunīm*, Φ *munijemunīm*, bhNAPr *muniṁ jaimaniṁ*, P *muniṁ jaimuniṁ*, M *munijaimaniṁ* || **20** Pr *dvelātaṭe* || **21** bh *atiruṣām*, but apparently corr. to *abhiruṣām* by corr. ; N *aniruṣām*; PL<sup>1</sup> *cetasām mabhiruṣām*; A *cetasām matiruṣām* || Bh *tiramyaṁ*, Φ *thiramyaṁ* || **22** N *prāha* for *āha* || **24** Bh *bhayālokhāc*, Φ *bhayālokā* || **26** M *durbheyūḥ*, A *durbhedaḥ*. All our other MSS. with us. Cp. 130, 7 || Bh *'mukarasam̄dhīś ca*, Φ *makaresam̄dhīś ca* || 30 || || **27** BhΦ *ikṣo rasāt* || bhΦ the figure 2 for the second *parvāni*, N neither this figure nor the second *parvāni* || **28** BhΦ *viparītāṇām ca* *riparītāṇām* || **29** A om. *aparaṇ* || N *prāha* for *āha* || **30** BhΦ add *yataḥ* after *ca* || **31** Pr *samditasyāpi* || N jumps from the first *viśvāsaṁ* to the second *viśvāsaṁ* (132, 1), om. one of them and all between them || BhΦ *ripo* || **32** Bh *vṛttāḥ* for *vṛtrāḥ* ||

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**1** PPrM om. *tathā ca* || **2** A *tridiśendrena* || Bh *dite*, Φ *dine* ||  
 P *diter cárbo*, L<sup>1</sup> *diter várbo* || A *vināśitah* || **3** BhΦ *suslakṣmenāpi  
śandrena* || **4** P *nāśayes ca* || Bh *śanau* || Bh *pūrvam*, Φ *pūrvā*, Pr *bhuvan*  
(*bhu* being corr. by cop. from some other akṣara smeared with gamboge);  
 M *hmavam*, A *kūlap* for *plavam* || **5** A *arthabhäreṇa* || Bh *śipār*, Φ *sipār* for  
*ripor* || PML<sup>1</sup> *vrajet*, Pr *brajet*, for *gatah* || **6** PL<sup>1</sup> *taramtaṃ* for *tadaṇtaṃ* ||  
**7** PL<sup>1</sup> *laghutapanako* || N *cīmṭavān* for *ci° āsa* || **8** Bh *mativisaye*, Φ -- *tivi-  
ṣaye* || bh *athavā*, N *atha 'vā*, om. *ta*, but without sandhi with the following  
 word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *esāsyōpari* || BΦ om. *me* || **9**  
 N *sāprapadīnaṃ* || Φ (not Bh) om. *bho* || **11** After *idāniḥ*, some akṣara  
 (*yā?*) has been covered with gamboge in A || A *pratipādayasva*, corr. by  
 corr. from *pratipayasva* || Bh *anyathā iham atraīva*, Φ *anyathā matham  
atraīva* || PPrM om. *sthāne* || **12** Φ *haringyoh* || bhM *nāyaṇ buddhir*,  
 P *nāyaṇ buddhir*, Pr *nāyam buddhi* (continuing *vāñcanād*), ABhΦ *nāyam  
duṣṭabuddhir*, for *nāyam abuddhir*; cop. of bh deletes the anusvāra, N *neyam  
buddhir*. Simpl. MS. I has: *vidagdhavacanōyaṇ dr̥ṣyate laghupatānoḥ satya-  
vākyas ca* | H has a gap here; h with I (blunders: *dr̥ṣyatto laghūpattana*) ||  
 After *jñāyate* BhΦ *yataḥ* || **13** A *°mriyah* || **14** PL<sup>1</sup> *nasṛpho* || **15**  
 Pr *tadraśyam* || PPrM *vidheyā* for *pratipattaryā* || **16** Read *\*pratyāyito*  
 for the misprint *\*pratyayito*. bhNAPP *pratyāyato*; M *pratyāyito*, BhΦ  
*pratyāyino* || Bh *aparam* for *paraṇ* || A *tvadbuddhiparikṣaṇāya*, after which  
 one akṣara (*tta?*) covered with gamboge; PM *tv* (M *nv* for *tv*) *abuddhipari-  
kṣaṇārthaṇam* || **17** BhΦ *tvadāṇkāgataṃ*, A *tvadāṇke muktaṇ me* || AΦ  
 (not Bh) *śara* || **20** A *tato* for *tratto* || Pr *bibheti* || bh *tvadiyāmyamitra°*,  
 corr. by corr. to our reading; N *tvadiyāryyamitrapārśvāt*, BhΦ *tvadiyā 'syā  
mitrapārśvāt* || **21** N *athāśā*, then two akṣaras covered with gamboge,  
 then *v āha* || **22** BhΦ *guṇavanmitrasaṇgena*, PPrM *gunavanmitravināśena*;  
 then P *yan mitravināśena yan mitram upa°* || **23** Bh *śālistambābhībhavarataṇ*,  
 Φ *śālistanvābhīhīvataṇam* || **24** N *tadhbāśutvā*, PPrM *tat śrutvā* || PPrM  
*samālin̄gitau* for *samāgatau* || PPr *laghutapanako*, in Pr corr. by cop. ||  
**25** After *bhavān* (Bh *bhavāna*), BhΦ: *svasābhāvā*[Φ *ve* for *va*] *taś cāhāram* ||  
 M *aham ānveṣayāmē e ktva* (om. *hāram a* and *vam u*) || **26** A *sakāśāpakrāṇtaḥ*,  
 corr. to our reading by corr. || Φ (not Bh) *anupavīṣya* || **27** bhAPP *kā-  
mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār.β 72, 10 with us || A *°kusama°* ||  
 Bh *kṛtvā svapusyakīṇśukatulyām*, Φ *kṛtvāśupuṣpakiṁśukatulyām* || N *māṁsamī-  
pesim* || **28** bhNPP *hirāṇyāṇkam*, in Pr corr. to our reading, perhaps by  
 a later hand; BhΦ *haringyāṇtikam*; A and Śār. 72, 11 with us || M *bhakṣatām* ||  
**29** Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *iva* for *eva* || A

śāmāka° || **30** bhPrM °nīta; N °nītam, corr. by cop. to °nīta || Bh svasā-marthyenāpanitān, Φ svasāmarthenāpanitān || P svasārthyenōpanītabhakṣyam bhakṣyatām tamḍulā iti, Pr svasāmarthyenōpanītabhakṣyam bhakṣatām tamḍulā iti, M svasāmarthyenōpanītabhakṣyam bhakṣyatām tamḍulā iti || A bhakṣyatām || BhΦ bhakṣyatāma tamḍulām iti || **31** A tatas tau suprītāv api + parasparam + priti° || BhΦ parasparasutṛptāv, Pr parasparasuptāv ||

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**1** A vakti ca for p̄cchati || **4** Φ (not Bh) tukṣati || **6** Φ (not Bh) vachāḥ || **7** BhΦ om. kīm bahunā || Φ (not Bh) nirāṇtarām || M nirāṇta-rūkṛtvā || **8** A ekāṁtamaitratām || **9** BhΦ om. sa || A tadupakāraramjitaḥ (om. manās) || BhΦ tatpaksimadhye, AM tatpaksitimadhye || Φ (not Bh) sa tadā for sadā || N anyathānyasmīn || **11** Φ (not Bh) vāśo (!) 'apūrita-nayanaḥ (!) || A amśrupāritanayanaḥ || A samāga, then the space of an akṣara covered with gamboge; the ā-stroke covered with gamboge, and samāga corr. to samamga. Then the space of 5 akṣaras covered with gamboge by corr., who writes on it dgadām uvāca, the reading of the corrector being thus samāg gadgadām uvāca || **12** Pr vibhaktih || BhΦ tad yāsyāma atrāham || A aham anyatra || **14** BhΦ anāvṛṣṭih || PPrM mahati 'vr̄ṣṭih || A jano for nagara° || BhΦ babhukṣayaḥ pūdito; bhN bubhvajāpī° || **15** PPr vihaga° || M vihāmbaṇdhānārtham || BhΦ aham atyāśu[Φ adds vi]śeṣatayā || **16** M videsām calito || ABhΦ tato 'ham for tenāham || A karomi, om. iti || BhΦ yāsyāmīti || A hiriṇya || **17** BhΦ tahri, but the i-hook deleted in Bh || N prāha for āha || Bh yāsīti, PPrM yāsyatīti, N yāsyatīti (!) || **18** A BhΦ dākṣāṇāpathē, N dākṣināpathē || **19** M °māṁsakalāni || **20** BhΦ subhā-ṣitagoṣṭīm || BhΦ ins. bhūcaraḥ before sukhena || Φ (not Bh) °paksakṣayaḥ || **22** BhΦ tā, APr te ye for tāta || Pr om. na, which has been supplied by another hand in margin || **23** ABhΦ cāpadi saṁsthitam || **24** A hiriṇya || N prāha for āha || BhΦ om. all between āha and bhōḥ line 25 || A apy evāgacchāmi || A ato || **25** A dukkhaḥ || M om. sa || APr jump from the first āha to the second āha, om. one of them and all between them || N prāha for āha || **26** M tavi for tatraīva || BhΦ gatās tam sarvam || Bh akoṣagatir || **27** APPr tatrāgamiṣyati, BhΦ tatrāgamiṣyasi || **28** Φ ṣanai manai || Bh māsudvahaśceti, Φ māsadvayaśceti || A mānado for sānando || **29** Φ (not Bh) abhyo for dhanyo || A samasti, corr. by corr. to samam asti; BhΦ samo 'sti || bhN dharas for dhanyatarah || **30** MBhΦ om. hi || Φ saṁpattādikāni || N apuṣṭāv for aṣṭāv || Bh udīyanāni, Φ uḍīyanāni || Bh tatas for tat || P sakhenā || **31** N prāha for āha in both places || **33** BhΦ cakram ||

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- 1** Before śrutvā Φ inserts *api*, in spite of 'pi after *hiranyo* || BhΦ *hiranyōpi* || Bh *pr̄śtopari*, Φ *dṛṣṭopari* || bhNPPrM om. *tatpr̄śtopari* and the following words to *sampātoddayanena* (excl.); our reading is that of A (only A °*sto*°). Simpl. HI: *tathānuṣite hiraṇya*[*h* add. over line in H]s [H om. s] *tatkṣaṇād eva tadupari samārūḍhaḥ* | [I om. *h*] *sópi śanaiḥ śanaiḥ* [I om. *h*] *tam ādāya prasthitāḥ*; *h*: *tatt śrutvā hiraṇya tasyōpari samānūḍha* *sópi sapāt tenāvā pracchittāḥ* || BhΦ *samāruhya* || N *sampātodurnayena* ||
- 2** Φ only one *śanaiḥ* || Φ om. *tena sa* || Bh *saha* for *sa* || Φ *taṁ hradaṁ taṁ* || BhΦ *pracalita* for *prāpitah* || **3** BhΦ *athāṁtare* || P *mūṣakādhitam*, M *mūṣakādhīśritam* [sic!] || **4** N *tattīstha*°, Φ *tannīrastha*° || **5** Φ (not Bh) *śākhām āruhya* || BhΦ *tārasva*[Φ *śva*]reṇa *provāca* || Φ *māṁtharakaḥ āgacchan* || BhΦ *bhavanmitraṇi* || **6** Over °*tyālīmga* gloss in bh: *tvam* || A our reading, corr. by corr. to *āgatyālīmgyatām iti* || BhΦ *āgatya alīmgya* || **7** A om. *yataḥ* || Bh *sakapūraih*; Φ *kim* *vāñdanaiḥ sakalapūraih sthapārai* || P *kimmu*, BhΦ *kim* tu for *kimu* || 2nd pāda in A: *kim suśitalaiḥ*, which corr. corrects to *kim ca caṇḍraiḥ suśitalaiḥ* || **8** M *ta* for *te* || **9** Pr *nipuṇatarai* || **10** BhΦ *parijñātā 'sti* | *iti* || Pr *smīti* for 'si' | *iti* || PPrM *mamāparādham* (PrM °*dham*) *kṣamasvam iti* || **11** BhΦ *vrksottīrṇṇakam* || **12** N *vihitālīmgitau*, P *vihitālīmginau*; Pr *vihitau līmgitau*; M *vihitālikitaśārīrau*, om. °*līnganau pula*° || BhΦ *pulakitasvaśārīrau vrksād* (Φ *vṛddhād*) *ad hasthod upavīṣṭau cātmacirāṁtanam vṛttōmṭam* || **14** A *māṁtharakaṇi* || P *laghutapanakam* || Φ (not Bh) *bho 'yam ko mūṣakah* || BhΦ *bhakṣabūto* || M om. all between *mūṣakah* and *mūṣako 'yam* l. 16 || **15** BhΦ om. *bho* || N *prāha* for *āha* || **16** PPr ins. *mūṣakah* after *mūṣako 'yam* || Pr *t* for *tat*; BhΦ om. *tat* || **17** M om. *yathā dhārā* || A *rā* for *dhārā*; corr. corrects *rā* to *śaṣṭo* || A *vivirā tarakāḥ*, corr. by corr. to *divi tarakāḥ* || **18** Ψ sets in again here with *khyayā* || **19** A °*parityaktyāś* || **20** M *paranirvedam* || BhΦ *āśādyā* for *āpannah* || BhΦ *tavāṁtike* || **21** N *prāha* for *āha* || M om. all between *āha* and *pr̄sto* || Pr *pr̄sto dayāvā ttatratāvā* || **22** Pr *eta traīva* || ΨPPrBh om. *na* || **25** M *pramadārothaṇi* || **28** N °*gude*° for °*drava*° ||

## Page 135.

- 1** M *anna* || M *prāśuṣikaparivārakārthaṇi* || **3** *suprayatnam*; cp. also Śār. 74, 9 || **4** Pr *bhakṣya*, om. *māne* || M *parivrāprāja* for *parivrād* || **5** bhN *anāyāseneva* || **6** ΨP *prāpnosi*; Pr *prāpnoti* || N *bhakṣyayāmi* || M *taṁtraṁ taṁ* for *tatra* || bh *vṛhatsphīn*° corr. by corr. to *vṛhatsphīg*°; ΨPPr *vṛhatsphīg*°, M *vṛhasphi*° || **7** ΨPPr *brūṭakarṇṇo* || **8** bhNAΨPr *āśramam*, P *āśram* for

śramam ; M aśramam ; Bh with us ; M and Bh upanītavān, in Bh apparently corr. to our reading ||      9 ΨPPr brūṭakarṇṇo ||      10 N bṛhasphigo, bhΨPPr vr̥hasphigo, A vr̥hatspigasya ||      12 After abhyāgataḥ, Pr repeats śūnyam pratīvacanam prayacchati ||      ΨPPr brūṭakarṇṇa ||      13 ΨPPr sālhādām ||      14 Pr rātrām api ||      N om. iti ||      15 Ψyat, corr. by cop. from yataḥ ||      16 ΨPPrM transpose kasmāc cirād dr̥ṣyase and pṛito 'smi te darśanāt ||      17 ΨPPrM kā vārttā nanu durbalōśi ||      18 M samupagatān ||      19 ΨP harmmāni, Pr harmāni ||      21 bhNΨPPr prāghuṇike, in Ψ corr. to our reading by cop. ; but the correction is not very clear. ABh with us ||      22 ΨPPrM sadanam ||      Pr vr̥thā for vr̥ṣāḥ ||      23 N girā ||

## Page 136.

1 Pr tatraīka° for tathaīka° ||      2 M om. yataḥ ||      3 ΨPPr pauro-hatyām ||      4 bhNAΨPPrMBhΦ māṭhāpatyam, in bh corr. to māgāpatyam ||      6 ΨP (not Pr) brūṭakarṇṇaḥ ||      N būṭakarṇṇa āḥa ||      7 M trāt for tvatto ||      Pr mamānyaḥ suhṛt, M mamānyaḥ syahṛt ||      8 N bhikṣāmātram ||      9 In bh, gloss on karmakarā : bṛtyāḥ ||      N vr̥ticchedāsanmārjanādi° ||      11 N veṣena for vanṣena ||      M tāḍayati ||      12 ΨP kutūhalam me tasya, in Ψ corr. by very small strokes to our reading, apparently by corr. ; M kautūhalam me tasya ||      13 N vr̥hasphik, A vr̥hatspig, ΨPPr vr̥hasphig ||      14 ΨPPrM om. all between bilam and nīdhānoṣmaṇā, l. 16 ||      16 N kuddatesau ||      17 N uṣmā ||      bhN vitvajo, corr. to our reading by corr. of bh ||      N viddhiṇ ||      20 That in our text śāṇḍilimātā is a compound, is evident from 140, 15 ||      22 ΨP brūṭakarṇṇa ||

## Page 137.

4 ΨP devatārcanaparas, Pr devatārcanaparas, M devatārthanaparas ||      5 bhN pratyūhaprabuddho ||      M only vr̥hma [new line] nyoh ||      6 N anamptara-phaladā ||      7 M tadagrahaṇ for tad aham ||      8 bhN mūrṣoddeṣea ||      ΨP yathā śaktir ||      9 Ψ bhartsamānā ||      M bhargvayamānāḥ ||      10 Pr he daridra for daridrasya ||      M bhojaprāptis ||      13 bhN na svāditam ||      14 M maṇḍan̄ ra 2 ||      20 Pr tasya for tac ca ||      21 Pr yacchannajalam ||      22 M nityapra° ||

## Page 138.

4 N vivekajñai sādanamptāya ||      6 bhNΨP (not Pr) tr̥ṣṇā ; ABh with us ||      11 ΨPPrM mahāñjanaśikharākāraḥ ||      In bh gloss on krodāḥ : varāhaḥ ||      12 N om. dr̥ṣṭvā and the following words to dr̥ṣṭvāpi, l. 15 excl. ||      No MS. has the saṃḍhi after dr̥ṣṭvā ||      bhΨPPrBhΦ ā karṇṇāmta, M ā karṇṇāmta ; A with us ||      16 Pr tathā for yathā ||      17 M prahite ||      21 N tasminn for etasminn ||      Pr °mṛtyu ||      22 Ψ śrm̄gāla ||      ΨPPrM tam deśam ||

## Page 139.

- 1** N *prāruṣṭo* for *prahṛṣṭo* || **7** N *tatt* for *tat tad* || **13** M *vāpaṭati-*  
*takoṭīm* || ΨPPr *bhakṣitum* || **14** M *tuṭitapāśe* || Pr *tālupradeśe* || **15**  
*Pr mastamadhyena* || **21** Pr *athaīva* || **22** M *cūrṇayayisyāmīnvā* for *cūrṇa-*  
*yitvā* || **24** Pr *sūryāt tape* ||

## Page 140.

- 1** M *gr̥ha* for *gr̥he* || **2** Pr om. *madye* || M om. *sā* || bhN *sāpy*  
*acīm̥tayat* || **3** bhN *naipunye* || **4** bhN *tilānām bhojyān* || bh *klptavān*,  
 corr. by cop. from *kṛtavān*; N *ktapravān* for *kṛtavān* || **5** M om. *luñcitair a* ||  
**6** Pr *arthān* for *atha tāñ* || Φ *sūrpē*, bhNAΨPPrMBh *sūrppe* || **7**  
 M *gr̥ho* for *gr̥hād* || M *tu* for *gr̥hātū* || **10** M *nava°* for *tad°* || **12**  
 N *samarthā* || **14** bhΨPPr *sāmbāñdhene* me; N *sāmbāñdhena* me; M *sām-*  
*bāñdhām̥nemi*; our reading is that of ABhΦ || **15** N *sāmḍalīmātu*, with  
 a visarga added over the line || **18** bhNΨPPr *tañ* for *tan*; ABh with  
 us || bh *nidhānodya°*, apparently corr. by cop. from *°nogha°*, N *nidhānogha°* ||  
**20** ΨPPr *brūṭakarṇṇa* || M *jñāyato*, om. *te ya* || **21** M *yāthyaparivṛta* ||  
 ΨPM *vr̥hasphig*; Pr *vr̥asphigohā* || **22** bhΨPPrM *khanatrikām*, N *khani-*  
*trikām*; ABh with us || **23** PrM om. *mayā* || **24** Pr *addhi* for *api* ||  
 Pr *caranamalitāññā*, M *caranamalitayām* || NBh *tatpādānusāriṇo* ||

## Page 141.

- 1** Pr *tava* for *tad* || **3** M *tathā* for *yathā* || **4** N *tayā* for *tathā* ||  
**6** ΨPPr *puruṣam dr̥tvā*, M *puruṣam dr̥thā* || M *jānīti* || **9** bhNΨPPr  
*bhavisyāt*, M *savīsyāt*; ABh with us || **10** bhM *cetarac ca?* c and v are  
 often indistinguishable in Jain MSS. || **11** Pr *cihnām*; N *ajātakapā-*  
*lacihnah* || **12** *pratyutpadaiḥ* all our MSS. including ABhΦ || **14**  
 N ins. *āradhvāḥ* before *pravr̥ttāḥ*, writing *pravr̥ttāḥ* between two dandas ||  
**16** M *nāñ* for *māñ* || **19** M *bhaktvā* || M *vāsurāñ* || **20** N *°kapālaja-*  
*ṭilāñ* || **23** M *durgge* twice || **24** Pr *°carcino pi bhū°* ||

## Page 142.

- 2** M *tā* for *khanatā* || **4** Pr *anyāgata idam*, M *abhyāgapta ivam* || ΨP  
*brūṭakarṇṇa*, Pr *vūṭakarṇṇa* || **5** In Ψ gloss on *asya* by glossator: *nidhā-*  
*nasya* || bhNΨP *tañ*; BhΦ om. *tan*; A with us || **7** ΨPM *sthānakam* ||  
**8** Pr *viññitum api* twice || bhNAΨPPrM *acīm̥tayāñś ca* || Bh *advācīm̥tayāñ*,  
 Φ *advācīm̥tavyāñ*, BhΦ om. *ca* || **10** N *ma* for *me* || **11** M *sahastakirano*;  
 ΨP *niruccchāhāḥ*, Pr *nisacchāhāḥ* || **12** N *sapaticāraḥ* || **13** ΨP (not Pr)  
*brūṭakarṇṇo* || bhNM *bhūyo* only once; ΨPPr *bhūyōpi* 2. A with us.

BhΦ om. 'pi || N tādītum || 15 M bhavann || 17 bhN yato for gato ||  
**18** Pr om. yataḥ || 19 Pr parāśarati || M om. yaj janān || 23 bhNΨPPrM  
 śatru, in bh corr. to our reading by corr. A with us || ΨPPr brūṭakarṇam ||  
 N kautuhalam ||

## Page 143.

1 Pr om. ś ca || 2 N mūṭakam || 4 Pr °virahita || M yathārthena  
 for yathā gajah tathārthena || 6 M tata śrutvāha || 7 bhN tato, Pr yatro  
 for yato || M na kūrddāśekti narasti || BhΦ om. tad; A viddhi, ΨPPrM  
 tadvad for tad dhig. bhN tadvin or tad dñin (as dva and ddh are often  
 identical in Jain MSS.); in bh a second hand puts g over n. The  
 reading tadvad (ΨPPrM) is a correction, but a wrong one. A's viddhi is  
 evidently a correction of bh's reading || 8 N ins. yataḥ after uktam ca ||  
**10** Pr grīṣmā kusari yathā || 11 BhΦ kākaravāḥ, PL<sup>1</sup> kākasavāḥ || 13  
 M om. hi || 14 M śrīguṇānām || ΨPM prākāśanī || 16 M pravyam ||  
**18** M vidhāva° || 19 M vakto, APrBhΦ vyakte || M °vṛtaḥ || 20 ΨPPrM  
 iva for api || 21 bhN om. vilapya || Pr tat saṃnidhānam || 22 N vyarthak-  
 samah || 23 ΨPPrM om. ca before te, writing tatas || PL<sup>1</sup> madbhūtyā ||  
**24** bhN samartha, ΨPPrMBh 'samartha; A with us ||

## Page 144.

1 N tat kim anena [new line] kim ārādhitenā || 4 M svāsvāmī || ΨPPr  
 chatrajivibhīḥ || 5 M om. teṣām, writing cacau for vaco || bhN durga-  
 praviṣṭo || M yāvat nirddhata kvāpi || 10 ΨPPr mānodbhāsam || N hāsam  
 for hrāsam || 11 N vigunibhavamti || 13 N °paṇḍitam || N drśām ||  
 14 M kṛtāṇtāpahataḥ || M prāyadyate || 18 M manvitram for sanmitram ||  
 19 M sarvaśūna; bhNΨPPrM sarvaśūnyam (M °śūna) daridratā; cp. SP II,  
 32! A sarvasūnyam daridratā, Bh sarvam, Φ sarva, BhΦ sūnyam daridrasya ||  
**24** N apī° for ati° ||

## Page 145.

1 M yasya drśah phalavipākaḥ || 2 Ψ om. eva, which is added over the  
 line by cop. || 6 After 83, A ins. this śloka: mānam udvahatām pumsām  
 varam āpat pade pade | jīvitam mānamūlan hi māne mlāne kutaḥ sukham || That  
 this did not originally belong to our text is evident from K, which has  
 interpolated it in a wrong place. The order of the pādas in this MS. is  
 as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our  
 śloka originates in a marginal addition. It is missing in our other MSS.  
 including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As  
 BhΦ only seldom number their stanzas, it is evident that the copyists copied  
 these numbers from their originals || N °echanna || 7 N acintayat ||

ΨPPrM om. *punar apy acintayam* || M *āpari* for *api* || **8** bhNΨPPrA *dāvanīhkuthita*°, in A corr. by corr. to *dātra*° or *dānna*°; M *dāvanīkuthitanvacah*; Bh *dāvanihkutitasya ca*, Φ *dāvanīhkucitasya ca* || **9** Pr *avagraha* for *na cā* || **14** M om. *arthitvam hi ma* || N om. *na* || ΨPPrM *vastvamparam* || **17** M om. *paribhūyate* || **18** M *busrā* for *buddhyā* || **22** N *param* for *varam* || M *niveśitau*, corr. to *niveśato* || **23** ΨPr *giriguhatatān*, M *giripumgnhatatān* || **24** bhΨPPrMBhΦ *khalu* for *khala*, in bh corrected to our reading by corr. A with us, but corr. by corr. from *khälājanāt* || ΨPPr *prārtha* for *prāptair*; M *prrāpta* *athaih priyam krtavān manah* ||

#### Page 146.

**2** ΨPPrM ins. our śloka 88 after our 89; but as ΨP number our 88 as their 82 (PrM 83), and as ΨPPrM number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || **3** bh *'py arthito*, N *'py arthibho* || **5** M *vānikṣaram* for *dīnā*° || **8** N om. *na ca* || **12** N *parapūḍendō* || **13** M *dvitiya*° || **14** M *reñi ciraprakāśi parāpannābhōjī* || **15** N om. *yan maraṇam* || **16** ΨPPrM om. *tad eva* || N *vṛhatṣpīga*°, ΨPPrM *vṛhasphīga*° || **19** N *kare*, then a begun *ya*, then *ro* for *kātaro* || **21** N *upāgatasya* || **22** bhN *peṭikāṇi* || **23** ΨPPrM *āyuhśesatayā* (M with *dāṇḍa* between *yuh*° and *še*°) ||

#### Page 147.

**2** bhNΨPPrMBh *daivo*; A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *daiva* ‘Destiny’ has often the masculine gender in Jaina Sanskrit || **3** bhN *tasmān na śocā na ca vismayo me*; but see 151, 10; in bh a first *ca* is inserted after *śocā*, but deleted again by cop. || **5** ΨPPrM *so 'bravīt* for *hiranyaḥ kathayati* || **6** M *nagaradatto*, om. *re sāga* || **8** In bh gloss on *rūpakaśutena*: *rūpaiyā* || **11** M *sadattena* || **15** bhN *nirbhatsya* || **18** N *tatra nagara*° || **19** Pr ins. *ki* before *kenacid* || **20** PL<sup>1</sup>PrM *trēti* for *vā, iti*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavān* for *vā, iti* || **21** bhNΨPM *manusyēti*, PrBh *manusya ity*, A *manusyo iti* ||

#### Page 148.

**3** Pr *prasiddhanāma* || **4** ΨPrM *kanyā*, om. *rāja* which the cop. of Ψ adds in the margin || After *candramati*, M *yā ekasmin divase*, &c., l. 5 || NP *nāmāti*° || **5** NPr *nirikṣyamānā* || **6** N *manorathaś* || **7** Pr *kusumabāṇāhatayā* || **8** N om. *tayā* || Pr *nirjarasakhī* || **9** M *sa* [new line] *saha* || **10** M *dagvad* for *yad* || ΨPPrM BhΦ *tvadāṁtike* || **12** ΨPPrM

madam̄tike ||      13 bhN *samesyati*, ΨPPr *samesyati*; A Bh with us ||      14  
 Cop. of Ψ supplies the words *yady avaśyam* to °*bhīhitam* incl. in marg. || Pr  
*tatrāvagam̄taryam* ||      16 M *tayā* for *tvayā* ||      23 M om. one *yena* ||

## Page 149.

2 M *kautukān dṛṣṭakahṛdayas*, *ka* being struck out; bhNΨPPr *kautukāt hṛṣṭahṛdayas*; A BhΦ *kautukāviṣṭahṛdayas*. Cp. our Introduction, p. 34 || Pr *avalambhyādhirūḍham* ||      5 Pr ins. *tayā* after °*śrītayā* || M *tadāṅgajāmga-jāmsajātuharṣaromāṁvitagātrayoktaṁ* || bhN °*mātrayānuraktayā* || M °*gātrā*° for °*mātrā*° ||      6 N *mamā ātmā* || Pr *ābhya* for *ātmā* ||      10 N *stambhitataram* for *sta° tva°* ||      12 M *vad* for *yāvad*, bhNA *daṇḍapāśakāḥ*; M *daṇḍrapāśikā*, ΨPBhΦ with us; cp. 151, 2, 9 ||      13 bhNΨ *ahitaś*, in Ψ corr. by cop. to our reading ||      16 bhNAPr *daṇḍapāśakenā°*, M *daṇḍapārśakenābhīhita*; ΨPBhΦ with us ||      17 Pr *samiti°* for *sa mati°* ||      18 N *tasyāḥ raksakasya*, bh 'vinayavatī, N 'avinayavatī, Ψ *avinayavatī*, P *vinayavatī* ||      24 bhN *braviṣi* ||

## Page 150.

2 M *asakṣam* ||      3 ΨPPrM °*phalam bhavati* ||      4 bh *nirbhatsya*, N *nirbhatsa* ||      8 M °*grhadvāraravarīṇtamāṇḍapa*° || M °*mala*° for °*māngala*° || 9 Pr *dvatvā* for *hatvā* || Pr *praṇamma jījannako*° ||      11 Pr *praṇamya* || M *diśyo diśaṇ* || N *janmuḥ* ||      14 M *mahāsāhastikatayā* ||      15 bhN *nirbhā-titavān* || M *apayāte* ||      16 Pr *abhikrāmte* ||      17 ABhΦ *tat*, Pr *nol* for *tam*. But *tam* is evidently a prākṛtism; cp. the Introduction to this volume, p. 32 || 18 bhN *prasara*, P *svasura* || ΨPr *tvayānūtiṣṭitam*, P *tvayā 'nutiṣṭitam*, M *tvayā 'mutiṣṭitam* ||      19 M *pradatvesatti* for *pradattā, iti* ||      20 bhN °*palāyato*, ΨPPrM °*palāyamāno*; ABhΦ with us ||      21 Pr *edaṇ* for *idaṇ* || 23 PPr *prāṇasamśayā iksitā*, a misreading easily to be explained by the form of *dra* in Ψ || bhN om. *mama* ||      24 bhNAΨPPr *grhīsyati*, Φ *grhīsyatī*, Bh *grahīsyatī* || Pr *vārttāvyatirekena* ||

## Page 151.

1 bhN *saṃjātah* | (N om. the ardhadanda) *maṭā*° || bhN om. *tam* before *vārttā*° ||      2 ΨP *karmma*° for *karṇa*° || A *daṇḍapāśakaduhitāapi*; BhΦ *daṇḍapāśikasutāpi* (Φ °*sutā 'pi*) ||      4 ΨPPrM om. *svayam* || ΨPPrM *tatrāgataḥ* ||      6 M *manujah* ||      8 AΨPPrMBh *daivōpi* || ΨP *tum* for *tam*; cop. of Ψ supplies *laṅghayitum* in marg., P has it in the text ||      9 bhN °*pāśika*°; ΨPPrM *daṇḍapāśika* [P adds *ḥ*] *sutā 'bravīt*; Bh *daṇḍapāśikasutū āha*, Φ *daṇḍapāśutā āha*, A *daṇḍapāśakaduhitāḥbravīt* ||      11 N *na visma-yomi* || M *vanikaduhitā* ||      13 NPrM *prīthak* (only once) ||      14 ΨPPrM

ins. *tān* before *vṛttāntān* || M *sabahumānām* || **16** ΨPPr *upabhūmajamānah* || M *upabhūmajamānamukhenā°* || **18** After *ityādi*, ΨPPrM || ~~4~~ *kathā* ||

## Page 152.

**1** N *tathā ca* || **2** Pr *mānasayaṃ* || **3** bhN <sup>o</sup>*pānasya* || ΨP *upānadruṇṭa°*, M *upānaḍyūḍha°*, a reading easily to be explained by the form of the respective akṣara in Ψ || M *carmmaṛttaḥīva* || **5** N *kare prāpte* || bhN om. *'py*. The copyist of bh writes *a* over the avagraha || **6** ΨPPrM put our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for 91.92 corresponding to our 98.100) agrees with this transposition || **8** bhN *ti* for *te* || bhM <sup>o</sup>*kutumbini* || **9** bhN ΨPPrM *āsvādayati*; A BhΦ with us || M *ya kṛṣṇe* || **10** All our MSS. incl. ABhΦ *asatyāny* || **11** bhN *parigr̥ha°* || M *kṛṣṇe* || NPr *nirvṛttim* || **13** In bh a gloss on *kuśa: darbha* || ΨPPrM *rāpi* || **14** M *nīnam* for *dīnam* || **15** Pr *śadbhāyām yat tvayodhes ta°* || **19** bh *śrāvyam*, corr. by corr. to *śrāvyam*; N *śrāvyam* ||

## Page 153.

**2** P om. *sahodarāś ca*, M om. *hodarāś ca* || **4** N *hy arthe* || N *triloke* for *'tra loke* || **5** bhN *svavacanam* || N om. *tāvad* || **6** ΨPPr *laghutapanako* || **10** N *samagoraga°* || bh <sup>o</sup>*māgamaṭam* || **11** Pr om. here lines 11 to 13 incl., inserting them after *pā*, l. 15 || Pr *āmadhyāhnakṛ°* || **13** ΨPPrM <sup>o</sup>*sevikā* for <sup>o</sup>*setikā* || **14** ΨPPr *tasyā* || bhP <sup>o</sup>*nukuryāt*, but in bh corrected to our reading by the copyist himself || **16** ΨP *saṁśvāsayitum*, Pr *saṁśvādayatum* || N *t* for *yat* || bhN *svadeśāhparī°* || **22** M *sa viṣayah* || **23** M *śrayato tam e carute* || **24** A om. all between *vanaṃ* and *ḍūkāḥ* (for *maṇḍūkāḥ*), l. 27 || **25** *arthinām* all our MSS. but A (see on l. 24) incl. BhΦ. The lion being represented in this stanza as the king of animals, the *arthināḥ* must be understood as his followers, such as Karatāka and Damanaka. The original reading of the *Pañcatantra* is not *arthinām*, but *ātmanāḥ*; cp. Śār. 87, 21 || **26** N *udyamyaparair* || **27** M *sarapūrṇa-thivāṇḍrajaṭḥ* || **28** Pr *bhodyogaṃ* ||

## Page 154.

**2** bhNΨPPrM *kalāvidhijñām* [N <sup>o</sup>*vidhirjñām*], in bh corrected to <sup>o</sup>*va-dhajñām* by corr. ABhΦ with us. Cp. Śār. 88, 4 || bhN *vyaśaneśv*, corr. of bh *vyaśaneśv*, P *vyaśanepy*, a misreading easily to be explained from the form of the akṣara *śva* in Ψ; bhNP *āśaktam*, Ψ *asaktam*, but *śa* written by cop. over *śa*. M *vyaśanethaśaktam* || **5** ΨP *acavalam* || N *avisvādinam* || **6** M *eva vitā bhavati* || **16** A with bhNΨPPrM. After l. 16 BhΦ ins. *sthānabhrasṭāḥ* (Bh om. *ḥ*) *hi śobhaṇte* | (Bh om. *ḥ*) *siṃhā* (Bh adds *ḥ*) *satpuruṣā gajāḥ* || N

*sobhyamte* || **18** M *samsthānam* for *svāmī sthānam* || bhN *parityajyet*, corr. by cop. of bh to our reading || **19** N om. *iti* || **20** M *rūpavalyāś* || **24** Pr *vṛhaspatih* || **25** Pr *śilaparākrama* || **30** M *bhuvatibhate* for *labhate* ||

## Page 155.

**1** Pr *valmīśrṅga°* || N °*sanga°* for °*śringa°* || **3** N *nātinīca*, Pr *nītinīcam* || **5** ΨP *madaḥs te*; Pr *ki midas te* || **7** Pr *yauvanā dhanāni ca* || **8** bhΨPM *navasakhyāni*, N *navasamsthāni*, Pr *navasamkhyāni*, A *navaśāśāni*; BhΦ with us. Cp. Śār. 89, 18, and SP II, 65.—*sasya* and *śaspa* are often confounded in the MSS., and as *s* is often written as *kh* in North-western MSS., *khya* and *ṣya*, *spa* interchange very often || ΨPM insert *ca* before *yogaśāḥ* || **11** N *prāṇasyopi* || **12** N *cittasya* || **14** bhN *gehe* || **15** M *cittam* || **17** bhNΨPrM *daivo 'tra* for *daivam evātra*, BhΦ *daivam eva*, om. *atra*; A with us. But see our note on 147, 2 || **21** N *nābhyaṁ* || **22** ΨPrM *lābhah paramāḥ* || **23** M *krṣnā* || **28** P (not L<sup>1</sup>) om. *lābho 'sti* || **29** N *vicām*, PL<sup>1</sup> *cittām* for *vittām* || bhNPr *vināśa* for *vināśi*, corr. by cop. of bh to our reading ||

## Page 156.

**1** N ins. *hi* after *kāryatatvam* || Pr *kimcid* || ΨPPr *dhanabhogābhāginaḥ* (P °*na* for °*nah*) || Ψ *kicic ca*, P *kimcic ca* || **3** °*syōpārjanam* all our MSS.; but cp. 157, 15 || **5** ΨP *kathaīti* || **7** NBh (not bh) *somaliko* || Pr *vāyah* (om. *tantu*) || N *tamtuvāyasyah* || **8** N *ca* *śastrāṇi* for *vastrāṇi* || **9** ΨPPrM BhΦ °*nādikā* || **10** AΨPPrBhΦ *kolikās*, M *kokikās* || **12** N *avadhāraṇakam* for *adhā°* || **14** M *mithyātha jalpitam* || **15** bhNAΨPr (not MBhΦ) insert *na* between *dhanām* and *bhavati* || **16** M om. *bhavati ca bhāvyam* || **19** ΨPr *māturam* || **22** NPr *chāyātapa* ||

## Page 157.

**1** N *tasmād atralva karma tiṣṭa tiṣṭa* || **3** M *samthāpadyate* || PL<sup>1</sup> *samprapadyamaparityaktam* (1. 4) || **5** AΨPPrMBh *yathā ca* || **6** bhN *na* for *ca* || **9** ΨP *udyamenna* || **12** ΨPrM *ca na* for *cen na* || **13** bhNΨPrM *nōpālambhyāḥ*; ABh with us || **14** M *varttavyam*; all the other MSS. incl. ABhΦ with us || **15** °*yōpārjanām* also ABhΦ || N *suvarṇaśata trayopārjanām* *vidhāya* || **16** bhN *prati sthitah* || **20** Pr *krodhasaraktau locanau* || **21** M *karttavyāṃs* for *kartāḥ* || M *dhā*, om. *bahu* || NBhΦ *somalikasya*, ΨPPrM *somilasya* || **24** M om. *vyavasāyinām* ||

## Page 158.

**1** bhN *tathāsyā* for *tasyā* || Ψ *atyat*, P *at* for *atas* || **2** Pr om. *yāvad asau* || **3** bhN *anvisyati*, Pr *anveyati* || **5** N *ca* for *vā* || **6** N jumps

from the first *bhūyo'pi* to the second *bhūyo'pi* (l. 7), om. one of them and all between them || The words *tatra* to *pracalitāḥ* incl. are om. in the text of Ψ, but suppl. by cop. in margin || Pr om. *ca* || **7** M *antyāṛggenaīva*, ΨPPr *anyamāṛggenaīva* || **10** ΨPPr *edam*, M *idam* || **13** M *varttāḥ* for *kartāḥ* || **14** P *bhojanād rte* || **16** bhNAΨPPrM *karmma*; but in A some akṣara smeared with gamboge after *karmma*; BhΦ *karmman* || **17** ΨPPr *upalambhayasi* || **18** N *somaliko* || **23** N *somalika* ||

## Page 159.

**3** N *somalika* || N *prāha* || ΨPPrM om. *tad* || **5** M *nāma sti* for *nāsti* || N *somalika* || **7** In M *pāda* 1 runs thus: *virūpikulino'pi* || **10** bhN *subud-dhau* || M om. *patataḥ* || N *patano* || **11** bhN *nirikṣito* || ΨP *daśa varṣāṇi ca pañca ca* || **12** M om. *so'bravīt* || **14** P *pralabadvṛṣaṇo* || bh *ṣaṇḍah*, corr. by cop. to *ṣaṇḍah*, which is N's reading; ΨP *ṣaṇḍhabh*, Pr *ṣaṇḍha* with following *dāṇḍa* || **16** bhN *marakta°* || Pr *śispānigrā*, M *śaspānigrāni*. These readings evidently go back to that of Ψ, which has *śaspānigrā*, with 2 over *ṇi* and 1 over *grā* (these figures perhaps by a later hand) || **17** M *thalobhiko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then *gadātirekā*, putting one single bracket before *na* (or *va*), and deleting by a horizontal stroke not only these akṣaras, but by mistake also *sa* before the bracket. P with us || **18** M *sukhenāpavīn nadīpulīne sukhenopaviṣṭa* || **19** Ψ *pralambavṛṣaṇoṣaṇḍo*, the *o*-stroke before *ṇ* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *ṇ* the visarga has been written by cop. in the form of two circlets. Hence PL<sup>1</sup> *pralabbarṣaṇoṣaṇḍo*, Pr, taking the circlets as deletion marks, *pralambavṛṣaṇaṣaṇḍho* || bhN *ṣaṇḍo* || **20** M om. *śṛgālo* || **21** Ψ *'sikhitāḥ*, corr. to *'bhikitāḥ* || bh *yaspasya*, N *pasyasya* for *paṣyasya* || **22** N *prahā-reṇa* || **23** bhΨPrM *arhasi*, N *arhatha*. In Ψ, *'si* seems to have been corr. to *'ti*; but the correction is not clear ||

## Page 160.

**2** bhN *niyojasi*, corr. by corr. of bh to our reading || **4** Pr *etā*, M *aitya* for *etya* || **8** N *so bravīt*, PL<sup>1</sup> *so'bravīt* || **9** NM *karomi* || ΨPPr *sadaivōdyamavatā*, M *sadaivōdyamatā* || **11** ΨP *yathālasya°*, but in Ψ *trā* under *thā* by cop. || **12** bhN *bhaya°*; M *tayavitrāma°* || **16** N *bha* for *na* || **21** M *drṣate* || **22** N *mūṣakasthānaṃ* || **23** M *tasya pralambavṛṣaṇapṛṣṭam* ||

## Page 161.

**1** M *sarvakṛteṣu* || **2** bhNAΨPBh *strīvākyāṅkuśaiḥ*, Pr *strīvākyāṅkuśaiḥ*, against the metre; but in Bh corr. in marg. to our reading by cop. Φ with us ||

- 4** M *amasyam* for *agamyam* || **7** ΨPPrMBhΦ *pāñcadaśame* || **12** M  
*anusaśāva* || M *aho* for *ato* || **13** After *iti*, ΨPPr *kathā* || 6 ||, M || 6 ||  
**16** Pr *dhanaguktayuktadhanākhyau* || **17** P *budhvā ekasvarūpaṁ* || **18** M  
 om. the sentence between *gataḥ* and *atha* l. 20 || N *somaliko* || **20** N  
*pradiṣṭaḥ* || **21** Pr *bhāryā* || **22** M *prāptōpraviṣṭaḥ* || bhN ΨPr *śakti*°  
 for *bhakti*°; in Ψ corr. in marg. by cop. to our reading, which is that of  
 Hamb. MSS. and APBhΦ ||

## Page 162.

- 1** N *somilikasyā*° || **2** Pr ins. *apy* after *tad* || **3** Pr om. *na* || **4**  
 N *karttavyāḥ*, M *karttarya* || M om. the sentence between *karttavyā* and *atha* ||  
**5** ΨPPr *khedyamānasya* || **7** M om. *tataḥ* || N *dhanagrhaṇam* || **9** N  
*sukhabhuktaśayyāyām*; Pr *sukhaśayyārthaṁ* || **11** Pr *kurvato* || **12** M om.  
*kṛtaḥ* || **13** bhAΨPBhΦ *vivaharaka*°, M *vivaharaka*°; NPr with us ||  
 M *ānatam* || **14** bhN *ktayam* for *kṛtyam* || **18** bhN ΨPPr *bhuktadhane*;  
 ABh with us || **22** bhN *dhanaguptaya*; A *dhanaguptayā*, but corr. by cop.  
 to *dhanaguptāya*. ΨPPrM *dhanaguptavat*; BhΦ with us ||

## Page 163.

- 1** bh (not N) AΨPPrM *arthasyōpājanām*; cp. Śloka 133 || After *iti*,  
 ΨPPrM ins. *kathā* || 5 || **3** N *vittam* || **4** Of this line, M has only:  
*āpa samghātakarkkaśam* || **8** N om. *na* || **10** ΨPPr *taṁ* for *tan* || M  
 only *taṁ* for *tan niścitam* || N *lalāṭapāte yat* || M om. *yat* || **11** Pr *jala-*  
*nidhir* || Pr *viśo* || **12** Pr *riṭ iti* || ΨPPr *kathayati*, M om. *ghaṭayati* ||  
 A om. all between *vidhir* and *anicchanto* l. 15 || N *akhīmukhi*° || **13** All our  
 MSS. incl. KBhΦ (A has a gap here) against the metre *aghaṭitaghaṭitāni* in the  
 first pāda. The same faulty reading in MS. A of the metrical Campa-  
 kaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning  
*aghaṭitaghaṭi* with following °), and Ballāla's Bhojaprabandha, ed. Jīvānanda  
 Vidyāsāgara, p. 39, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896),  
 p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāram, Bombay, 1891, p. 133,  
 stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second  
 pāda has a different reading (*durgāṭikurute*—Camp. A with us), this stanza  
 would not seem to have been directly taken from Pūrṇabhadra, but from  
 some other source. It is at least possible, that the faulty reading in our  
 MSS. and in Jīvānanda's edition of Bhoja° is older than either of the two  
 texts || M *sugaṭitāni* || **15** *anicchanto* is a misprint; read *anicchato* ||  
 M *dehinām*; after this, M again: *duḥkhāni yathehāyāmṛti dehinām* || **16**  
 ΨPM *duḥkhāny* || **17** N *aparam ca* twice || M *dhiyādīcho* || **18** bh  
*svāmī ca*, ΨPPrM *svāmī yat*; our reading is that of N.A. In A two aksaras  
 covered with gamboge between *prā* and *kta*. BhΦ om. this stanza || Pr

prāktana || **20** N vidhāyeti || **23** M krśvākhur || **24** M yataḥ || **27**  
 M varttaryah; N om. kartavyah || **28** Pr vratapavāsadharmaḥ || **30**  
 bhN om. hi || **31** ΨPPrM ins. uktam ca before stanza 161 || **32** NP  
 samtoṣāmṛtataptānām || **33** Pr °luptānām || M om. cētaś ||

## Page 164.

**3** N svavairamadām for svaveśmēdām || ΨPPrM nirvṛtenanānudvigne || **4**  
 M 'bhicādyah for 'tvāhyah || ΨPPr ca naīkaśastrānugatām, M cānekaśastrā-  
 nugatām || M maṇpraroktam || **5** Ψ mantharaka r, sādhu being supplied  
 in marg., and he being written over ka by cop.; hence Pr ins. he after  
 bhadra || Pr sādhuśrayaniya° || **7** ΨPPr sārā, M sā for sārah || **9** Pr  
 suhṛṣṭau || **10** bhNAΨPPr priyā for priyāh; Bh with us || **13** N nu,  
 bh tu for na || N °bhopahṛtā° || A (not Bh) om. l. 15 and the following  
 śloka || **17** bh dhurāṇdhurāh || **20** N om. the two last pādas of  
 stanza 166 and the following prose sentence || **21** Pr priyāmṛti || **23**  
 N nārttāt || **24** M nāyayasyāt for nārthi° yat syāt || **25** N vā for kā ||  
**26** N yaśo for yaśaso || **27** M vicāmgo for citrāṅgo || P kurumgo || N  
 ludhbakabāṇapātacakitas || **28** ΨPPrM āyātām || M hirunyah || Ψ laghu-  
 tapanako, with almost imperceptible 1 and 2 over pa and ta respectively;  
 hence Pr lagutapanako; P with us || **30** Pr laghutanaka || **31** M  
 āhṛtavān || **32** ΨP ihāvasthitasyōpāyo, Pr ihāvasthitasthoyāgo || ΨPM  
 °syōpāyo || AΨPPrMBhΦ ins. yataḥ before suvikṣitām || **33** N upā-  
 gataḥ || In Ψ thai of tathaīva resembles trai; hence PL<sup>1</sup>Pr tatraīva for  
 tathaīva ||

## Page 165.

**2** M odhāya, Bh ādāya, Φ ādāyaś; A with bhNΨP. Query: avadhārya? ||  
**3** bhN udakam āgata eva || bhN śaktivān || **6** Pr abravīti || M apadaṁ  
 for idam || **7** ΨPPrM aśvasāraih || M cetasaḥ for cetaś ca || **8** bhN  
 sanniruddhamāno || ΨPPrM udakārthaṁ, in Ψ followed by dāṇḍa, in P  
 by double dāṇḍa || **9** N mantharaka prāha || **13** PrM °bhavanesv  
 upi || **14** N °nābhīhitām || **17** M om. ny abalā || **19** N  
 kathayati for prechati || **21** bhNΨPPrM ucchanna°. A ucchinna°. BhΦ  
 janapadadevatāyanādhiṣṭito bhūmipradeśaḥ, om. utsanna. For our emendation  
 cp. Kullūka's gloss on śūnyagehe, Manu° iv. 57: utsannajanavāsagehe and  
 Critical Introduction, p. 33 || **22** M °kaścidra° for °cchidra° || **24** M  
 °pānāparam sau° || **26** M ārabdha ||

## Page 166.

**1** M sampaviṣṭavakranetra° || Pr om. kṛtāḥ || **4** M om. api ca || **7**  
 N vimṛtyopāyām || **8** M tatsare || **9** Pr abravān || **10** Pr putrapau-

*traparayā* || **13** bhN *yad* for *yady* || M *kṛpā*, om. *sti* || **15** N om. *kiṃcit* || M om. *tac ca śrutvā yūthapati* (not *ḥ*) || **16** N *mūṣikāś* || **19** AΨPPrM ins. *sa* before *sayūtho* || Φ om. *sayūtho*, Bh *sa* for *sayūtho* || **20** Pr *samāsyā* || **23** N *vihāyo nānyo* || **24** Pr *mūṣakāvasayā* || AMBhΦ *parivāraka*°; but in M *va* and *ca* are very often confounded ||

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**1** bhN °*bandha*° for °*bandhana*° || **3** NP *sa* for *sayūtham* || M *yathā-*  
*sthānapāśāmp* || **5** N om. *ato 'ham* and the following words to *bhadra*  
excl. || **6** Pr om. *chrutvā* || After *ityādi*, ΨPPrM add || **7** *kathā* || which  
in M is followed by a flourish || **9** N °*dharmaṛthādibhiśāstra*° || **11**  
Ψ *kāvyagītāśāstravinodena*, with one mark of deletion (small vertical stroke)  
over *gī*, two ones over *śā*, one over *stra*; AP *gīta*° for *kāvya*°; MPr *kāvyagītā-*  
*vinodena*. This shows that the reading of AP originates in a gloss of the  
archetypes of APM! || **12** ΨPPrM *ca* for *hi* || ΨPMBhΦ *ca* for *vā* ||  
**15** N *cittāngō* || N *tām ca pa*° || **17** M °*hiran*, then the first part of the  
akṣara *yo* (not *yau*), then some akṣaras worn off, then *patanaṅkam* || bhN  
*maṇḍagatīyā*, M *maṇḍaragatītāyā* || **19** bhN *patitēti*, PL<sup>1</sup> *patita iti ta iti* ||  
**20** Pr *badhau*, M *budhan* || **21** Pr *bahvapāyah pra*°, PL<sup>1</sup> *bahvapāyam pra*°;  
in Ψ there is a small vertical stroke over *ya* to mark the caesura || **22**  
Pr *sathā* for *sarvathā* || **23** bhN *palvasamīpe* || **24** ΨP *prāpnosi*, M  
*prāptoti* || **26** Pr *smān* || **27** bhN *jivito*, corr. by cop. of bh to our  
reading || **28** ΨPM *yat kim api mayā*, Pr *yatram api mayā* || N *praṇayaku-*  
*pīte*, ΨPPrM *praṇayaprakupitena* || **29** ΨPM *madvanād* ||

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**3** PL<sup>1</sup> om. *mitresu* || **4** ΨPr *uktvāyudvignahṛdayo*, M *uktvāśudvi-*  
*nahṛdayo* || **5** ΨPPr om. *nivedya* || N *gahitvā* || **6** bhN om. *tām* ||  
PN *tadavasthām* || **10** M *krśamtaḥ* || **12** In bh, *vi* of *virodhah* has been  
corr. by the copyist from the beginning of some other akṣara (perhaps *dvi*);  
N *dvirodhah* || **13** Pr *abhijñāsi* || **15** M *bhavān vr̥ṣyattām* .....(gap)...*ta*  
*kathanena* || **16** bhNABhΦ *api* for *asi*; but cp. Śār. 99, 1 || ΨPPrM ins.  
*tat* before *katham* || M om. *bandhanasya* || N *upāgataḥ* || **17** M °*baṇḍhanā*° ||  
N *anubhūta*, om. all to *dhanavyasanaṁ* (excl.) L 18 || **18** bhΨPPr *bhava*  
for *bhavatā*; AMBhΦ with us || N puts *vistarataḥ* after *icchāmi* || **21** N  
*ṣaṇmāsasamjātāḥ* || **22** AM *paripālayāmi*, BhΦ *anupālayāmi* (cp. Śār. 100, 8) ||  
**23** N *gamatī* || **24** N *vicarayan* || M ins. *na* after *vicaran* || **25** Pr  
*nirgatā* for *te gatāḥ* || **26** Ψ *deśo* || M *apaśyāmi* || **27** bh *purutataḥ* ||  
bhN AΨPPrM *vikṣyamāṇāś*, BhΦ *pratikṣamāṇāś* || **28** M *athordvāṇ*  
*gater* ||

## Page 169.

- 1** N *ākarṣayāmi* || **2** P *tadro*, L<sup>1</sup> *tadbho* for *naddho* || **3** N *nirāśitayā* ||  
**4** ΨP *iti* twice || Pr °*ḥṛdayo nāham* || **6** N *pārītōṣam* || **7** L<sup>1</sup> *vilepana*°, P °*vilepana*°, Pr °*vilepena*° || **8** Ψ *kumārikāṇām*, corr. to our reading; PL<sup>1</sup> *kumāriṇām*; Pr *kumārā* || **9** ΨPPrM om. *kautukaparāṇām* || N *hastādvayam* for *hastād dhastam* || **10** PL<sup>1</sup> om. all between *rājaputrasya* and *mrgayū-thasya* l. 13 || **11** M *prāvṛṭakāla*° || **12** bhN °*ḥṛdaye* || **17** N *evad* for *etad* || bhN *autpādikam*, P(not L<sup>1</sup>) *autyātikam*, Pr *auvyātikam*, both these readings originating in misreadings of the form which *tpā* has in Ψ || **18** N *gr̥hagṛhita*; M *gr̥hita*, om. *graha* || **22** M *atha kṛṣām* for *akṛṣām* || **23** ΨPr (not P) *kāṣṭekālalagudaprahārair* || **24** Pr *vyāpātenēti* ||

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- 2** M *prāvṛṭakāla*°, N °*samayotsuke* || **3** For stanza 178, NBhΦ only: *yathā vātarividhūtasyeti* || **5** M *asambaddhajva*° || AΨPPrM *tac ca śrutvā* || **7** M *prabhūtam prabhūtam jalena* || **9** bhN *suhṛtsnehāt kṣi*° || **10** N *śata*° for *śara*° || Ψ °*jhuṇḍa*° (cp. vol. xi, Table I, no. 1, 15 c, and the form which *jjhi* has in Table II, no. 12, 2 a), PL<sup>1</sup> °*kum̥da*°, Pr °*kvaṇḍa*°, bhNAM °*kam̥da*°, which does not make good sense here. Cp. the reading of BhΦ. Śār. 103, 16 °*kanṭaka*°. Perhaps °*kanṭa*° is Pūrnabhadra's original reading. BhΦ *śirah-kam̥thakeśānmarddanam* || **12** bhN om. *bhadra* || N *tvacā* for *trayā* || M *apahāgataḥ*, bhN *apahārya gataḥ* || **15** bhN AΨPPrM *anupravikṣyāmi*, Bh *praviśāmīti*, Φ *pratiśāmīti* || **16** Pr *voca*, om. *s tvam* || **17** M *dayitajanavi-priyogaś ca kasya*; Pr *jana*°, om. *dayita* || ΨP *cittavivyoś ca* || **18** M °*mahoṣadha*° || **19** N *śiṣṭasamāgame* || **20** bhΨPPrM *pathyadana*°, NA *pathyadina*; BhΦ *paśya dinasamnibhās te* || **21** ΨPPr *prabhoś ca* || **27** M *param* for *varaṇ* || N *prāṇatyāgo* || **28** PL<sup>1</sup> om. *bhavanti* ||

## Page 171.

- 1** ΨPPrBhΦ *hiranyapāśam* || **2** Pr °*vyākṛte vi*° || **3** Pr om. the first 'pi' || **4** ΨPPr *vāsambhārvyabhūmim* || **5** N om. *dṛṣṭvā* || **7** Ψ *utpa*, then *dāṇḍa*, then *tato*. The inferior end of the vertical *ta*-stroke goes to the right and meets the first vertical *o*-stroke to the effect that this *ta* in connexion with the *o*-stroke resembles *tva*, though the superior horizontal stroke of *ta* does not meet the *o*-stroke (see vol. xi, Table II, no. 10, l. 3 a). Hence PL<sup>1</sup>, taking the *dāṇḍa* for an *e*-stroke, *utpatyeto*, Pr *utpato*; Pr seems to have taken the small horizontal stroke to the right of *ta* for a deletion mark. **10** N *ko* for *lubdhako* || **15** In Ψ, *bahali*° seems to be corr. to *bahuli*°; PM with us || **16** M *patatānti*, A *nipatānti*, Bh *nna patānti*. Simpl.

MSS. H I read *kṣate prahārāni patamty abhikṣṇam*, h *kṣate prahārā nipattaty abhikṣṇam*; cp. Śār. 106, 4॥ A *tīvraṃ*, Bh *tīvrā* ॥ 17 M *annakṣame* ॥ 19 N *bahulībhavamti* ॥ 22 AΨPPrM *suguṇam* ॥ Pr *vāpi* ॥ 23 Pr om. *ca* ॥ 25 N om. *hi* ॥ 29 M *kriyate* ॥ 30 bhNAbhΦ *mamaīvōpary* ॥

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1 bhN *savyam* ॥ 2 N om. *punar* ॥ 3 bhNΨPPr *etan na*, M *etan ma*, A *etac ca*, BhΦ with us ॥ 4 PL<sup>1</sup> *sujana* ॥ 7 N *yamā* for *maya* ॥ 14 Ψ ins. *sarvam* after *idam*; but cop. deletes it again ॥ M *syrṣṭam* ॥ 18 Pr *echinnatti sahyo* ॥ 25 In this line the form *hiranyake* is supported by all our MSS. ॥ 26 bhNAΨPPrM *tāvad* for *tāv*; BhΦ with us ॥ bhN *atha* for *yāvad ayam* ॥ 27 N *vyādhasyādarśyo* ॥ Pr *pradeśe* for *bhūpradeśe* ॥ 28 NΨPPrM jump from the first *darśaya* to the second *darśaya* (l. 29), om. one of them and all between them ॥ bh *citrāṅgam* *śr̥mga*<sup>o</sup>; A *citrāṅgaśr̥mga-pamjarām* *taro* ॥ 29 N *vyādhadharmo* ॥ Pr om. *'vaśyam lo* ॥ 30 bhN *tadgrahārthaṃ*, A *tadgraḥārthaṃ*, ΨPM *tadgahanārthaṃ*, Φ *tadgrhaṇārthaṃ*, Bh with us ॥ 33 ΨPM *athaīvā*<sup>o</sup> ॥ N *ludhbake* ॥

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2 N *kr* for *jñātvā* ॥ N *citrāṅgam* ॥ 3 M *udāya* for *uddīya* ॥ In N, the words from *kacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand ॥ 4 Pr *salilāśayanam* ॥ All our MSS. here *hiranyako* (N *hirako*) ॥ 5 N om. *'pi* ॥ 6 NBhΦ *vihitāśah*, Pr *vihavāśah* ॥ Φ *śāti* for *paśyati* ॥ N *°pramāne*, ΨPPrM *tatrāṅgulapramānenā* ॥ 7 ΨPPr *gataṃ* *ava*<sup>o</sup> ॥ 8 N ins. *sa* before *sam*<sup>o</sup> ॥ N *diśyo* ॥ Pr *śighramavataram eva* ॥ 9 M *adya* for *atha* ॥ 12 N *°śi*, then a deleted ā-stroke, then *linām* ॥ bh flourish after the stanza 199 ॥ 13 APrM *mitrasamprāptināma* ॥ After *tantram*, ΨPPrM add ॥ 2 *kathā* 7; M adds *śrīḥ* ॥ ΨPPr *ādyāḥ ślokāḥ* ॥ 15 bhNΨPPrM ॥ 1 ॥, A 99 for ॥ 2 ॥, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes: *iti dvitīyaṃ ākhyānakām samāptam* ॥, with the figure ॥ 2 ॥ after the second flourish ॥

## BOOK III.

## Page 174.

1 bhN om. *arham*, M has it twice ॥ 2 N om. *athēdam ārabhyate* ॥ M om. *saṃdhivigrahādi* ॥ 3 bhPr *ādyāḥ ślokāḥ* ॥ 4 M *pūrvavavirodhite-trasya* ॥ 5 ΨPPr *śatropi*; M *śatror mitratvam upāgasya* ॥ 6 N *paśya ulluka*<sup>o</sup> ॥ 9 In Ψ, the anusvāra of *prthvīpratīṣṭānam* has melted together

with the inferior right-hand end of *ghū* (*ghūka°*) in the foregoing line, but is still to be made out with certainty. (See vol. xi, Table I, no. 2, 10 b.)  
**PML<sup>1</sup>** *prthvīpratiṣṭānanāma* ||      **10** ΨPPr °*sameto*, M °*sanneto* for °*sanātho* ||  
**P** (not L<sup>1</sup>) *nyagrodhah pā°* ||      **11** Pr *prati sma* ||      ΨPPrM ins. *kākarājah*  
before *kālām* ||      **12** M *gitiguhādurggāśrayaḥ* ||      **13** M *yaṁ kiṁciūd vāyati*  
*tām vyā°* ||      **14** ΨP *nityādhigamanāt*, Pr *nigamān* ||      **15** N om. *kṛtaḥ* ||  
**17** Pr *vālasya°* ||      **18** bhN *utkāvṛ* for *utkāṭas*, corr. by corr. of bh to  
*utkātā* (!); but the same corr. adds *vr* with the line-mark 2 in the inferior  
margin ||      **19** N *asmatpakṣayam*; PL<sup>1</sup> *tva* (om. *same*) *asmatpakṣayam*; M  
*sametyakṣakṣayam* ||

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**3** The shape of *r* in *ṛtaṁ* is in Ψ identical with that of *jha* as it is usually written in this MS. ||      **5** ΨPPr *ekāṁtam* twice ||      **6** bhN 'nvayagatān ||  
ΨPPrM °*ciraṁjivi°* ||      **7** N *upajivinam* ||      **8** PPrM om. *ca*. In Ψ, the cop. adds it over the line, but corrects it subsequently to *ra*. With the aid of a magnifying glass, it is to be verified with certainty, that the left-hand part of an original *ca* has been erased ||      **10** bh *baliyasam*, NΨP *baliyasa*, Pr *balīyāṁsañ*; A has a gap here; Bh and Simpl. MS. I with us, H *baliyasi*, h *balayasi* ||      M *pranatām* ||      ΨPPr *mahaṭāpi hi*, M *mahaṭi hi* ||      **12** Pr *dhāryakaś* ||      **14** Over *anāryeṇa* in bh gloss: *saha* ||      **15** N *sarvarājyaṁ* ||  
**16** Pr *tad yathā* for *tathā ca* ||      **18** M *prasāṇḍhim* ||      bhN *samānenā* for *samenāpi* ||      ΨPPr *samdigdhe* ||      **19** In bh gloss on *sāṁśayikam*: *sāṁsaye*-  
*bhavam kāryam* ||      **20** N jumps from *samenāpi* l. 20 to *samenāpi* l. 22, om. one of them and all between them ||      **21** M *tasmākhurddhaṇ* ||      bh *samā-*  
*rabbet* ||      **22** bh *nāmāndhaḥ* ||      Pr *hito* ||      **23** *ivābhītvā* all our MSS. incl. Bh. In A this passage is missing owing to a gap in the MS. Hamb. MSS. have another reading ||      **24** In bh, *gra* of *vigrāhasya* seems to have been corrected from *nna* by cop.; corr. adds *gra* over the line. N *cinnahasya* for *vigrāhasya* ||      **25** PL<sup>1</sup> *nāstokam api*, M *no stokam api* ||      **27** M *nakhe* *bhāṅgam* ||      **30** In bh gloss on *vaitasim*: *palāṁsi* ||      **32** ΨPPrM *vetasa°* ||

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**1** bhN *kūrmah sam°* ||      ΨP *marthayet* ||      On pāda b or on the following line a gloss in marg. of bh, which I cannot make out ||      **5** Pr *tavā-*  
*bhiprāya śrotum* ||      **6** ΨPPrM om. *deva* ||      ΨP *dharmaṇahites* ||      **8** bhN *dharmah sa°*, but *ḥ* deleted again in bh; ABh with the other MSS. ||  
bhNΨPMBh °*vihīne ca*; Pr *dharmaṇasatyavihīnasya*; A with us ||      N *sa-*  
*dadhyān* ||      **12** bh *yoddhā 'vamaṇtā* ||      **13** ΨPPrM *samdhānakirttane* ||  
Pr *bhū pi* ||      **15** N om. stanzas 21 and 22, but has the foregoing *uktam* *ca* ||  
bh *api kriyā*, corrected by gloss. to our reading ||      **17** Gloss. of bh corrects

*śamo° to samo°* || bh *pratyupadipakāḥ* || **18** Gloss in bh on *sahasā* : *gape-laghimāṇ pāṇīno chāmto* || M *toghaviṭavāḥ* || **19** bhNAΨPPrM *yaś* for *yac*; Bh *yathaīsa*. HI *yad evāitad* || **21** N *susāmājyam* || **30** N om. *samsiktā* || ΨPPrM *°dāna°* for *°netra°* || **31** bhNPr *ślāghyā* || **32** bhN *tvam athātmā°* ||

## Page 177.

**1** N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. || **2** Gloss in bh on *yānam* : *nāśavu* || ΨP *sāṃdhī* || M *yetasāḥ* for *yataḥ* || **3** M om. *dusṭena* || **4** M *pratsate* for *praśasyate* || **5** ΨPPr *bhave*, M *bhāvā* for *bhaye* || ΨPPr *prāṇam pra°*, M *prāne pra°* || **6** ΨPPrM *eva ca* for *ucyate* || **7** ΨPM *vāthavā caitre*, Pr *thavā caitre* (om. *vā*) || **8** N *cānyathā*, PL<sup>1</sup>M *vānyadā* || **9** M *avaskam̄thedapradānasya* || Gloss in bh on *avaskam̄da°* : *śoṣanam* || **12** Pr *praṇidhivyāḍhim* || **13** bhN *tan na* for *tatra* || bhNΨPPrM *prabhoḥ*; in bh *ḥ* deleted by cop. || **14** Pr *samnāḍham* || Pr *pāpi* || **15** ΨM *kāryakarāṇā°*, Pr *kāryakāraṇa°* || bhN *°nāpekṣayām apa°*; corr. of bh adds ā-stroke after *kṣa*, and *ra* over *m a* || **16** bhN *yat* for *tat* || **22** N *tathā ca* || **25** Ψ *tasya* over the line || Pr *prajīvanam* || bhN *athā°* for *apy a°* || **27** M *āyānāṁ* for *yānam* || **29** Gloss in bh on *śunāpi* : *kutārā*; Pr *śrūnāti* for *chunāpi* || **30** ΨPPrM om. *anu ca* || **31** M *kurvitā°* || Pr *°tātmapravuktaye* against the metre ||

## Page 178.

**1** Over *saho* gloss in bh : *samarthaḥ* || **2** L<sup>1</sup> om. *sam*, P om. *na sam* || **3** Pr *dṛḍha* || bhN *vīcaṇḍhāśāra°*, but *caṇḍ* corr. by cop. of bh to *ca* || **5** N *tiṣṭe*, A *tiṣṭhed*; Simpl. HI *tiṣṭa madhyagato* (H *°tā* for *°to*), Simpl. h *tiṣṭam* *madhyagato nityam*; Bh *yas tiṣṭen madhyago* || bhN *yo* after *nityam* || M *lapsate* || **9** PL<sup>1</sup> om. *supratisthitāḥ* and the following words to *supratisthitāḥ*, l. 11 excl. || **10** bhN *sikyo* || Gloss in bh on *dharṣayitum* : *pāti-tum* || **11** N ins. *ca* after *atha* || **14** N *manyam̄to*, M *matryam̄te* || M om. *param* || **17** M *sahāyah* || M *tejasvāpi* || **18** M *yatito vadbhīḥ* || Ψ *svayam eva* [new line] *ca praśāmyati*; PL<sup>1</sup> the same reading, Pr *svayam eva praśāmyati*, M *svayam eva ca śāmitāḥ* || **19** bhN *vipakṣaḥ pra°* || **20** bhN *yāsyasi* || bhN *tyaktvāpi* for *tat kopi* || ΨPPrM om. *na* || bhN *sahāyam tvam*. The original reading seems to be that of the Hamb. MSS.: *yadi punas tvam svasthānam tyaktvā 'nyatra yāsyasi* | *tat kōpi vāñmātreṇa sāhāyyam na karisyati*. ‘*sahāyatvam*’ of our MSS. seems to be a corruption of *sāhāyyam na*. *na*, which is om. in Ψ(PM), seems to have been inserted afterwards in a wrong place in bh(N) || **21** bh *karisyati*, corr. by gloss. to *karisyasi* || **23** P *ntyaśe* for *kṛśe*, *ntya* being a misreading of the shape which *kṛ* has in Ψ;

in L<sup>1</sup> the two aksaras are worn off || bhN *kasyápi* for *kasyásti* || **26**  
 Gloss in bh on *veṇur*: *vāmsa* || M om. *uktam ca* || **30** Pr °*phalaṁ śriyam* ||  
**31** bhN *tad eva*, ABh *tad evam* for *tad deva* || M *pratikaro* ||

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**1** bhNΨPPr *sthirajivābhidhānam*, A *sthirajivā 'bhidhānam*; Bh with us ||  
**2** Pr *samādiśati* || bh *tat*, N *tata* for *tad* || **4** M *svakāle* || **6** *yadā* for  
*sadā* || **8** bhN *arivasasair* || N °*nocchisvate* || **10** ΨPM *varddhate*, Pr  
*rddhate* || **13** M *guṇas* for *guros* || **15** bhN *prāpto* for *śasto* || **18**  
 bhNΨPPrMK *lobhāśrayaḥ sa na tvāṁ uccāṭayisyati* (PPr *uccāṭayasyati*); Bh  
*lobhāśrayān na tvāṁ sa uccāṭayisyati* (!); A *lobhāśrayaḥ sa tu tvāṁ bho | nūnam*  
*uccāṭayisyati*. This is of course an attempt towards correcting the faulty  
 passage. Our reading is that of the Hamb. MSS. Simpl. h: *lobhāśayastrāṇ*  
*na śatru tru ccāṭayispati* || **20** bh *tato 'ham*, N *tatōham* for *tāta | aham*,  
 a simple misreading of the old-fashioned writing of *o* || bhN *sthirasthīvy* ||  
**21** bhN *pranadhibhiḥ* || **22** M om. *vedaiḥ paśyanti* || N *vādavāḥ* for  
*brāhmaṇāḥ* || **24** Pr *itra* for *atra* || M om. all between *atra* and *viśeṣataḥ*,  
 1. 25 || **26** M om. *sa* || **29** M *pañcadaśi* || P om. *tribhis*; ΨPrML<sup>1</sup>  
*tribhi 2 r* for *tribhis tribhir* || **33** N *tīrthaśabdena yukta*°; Pr *tīrthaśabdenātra*  
*yukta*°; bh *tīrthaśabdenāyukta*°, corrected by the copyist from *tīrthaśabdenā-*  
*trāyukta*° || M *kupsitam* || M *svāmina upayātāya* ||

## Page 180.

**1** Pr *bhavaṇti* || M *tatsada* for *tadā* || M °*syābhyudaryaya* || N *purohitāḥ*  
*se*° || **2** bh °*amṛtarvāṁsaka*°, Ψ °*amṛtarvāṁsaka*°, PPr °*amṛtarvaśaka*°, A °*amṛtar-*  
*vāṁsikāḥ*; Bh with us || bhN °*balādhiksa*°, corr. in bh to our reading by  
 gloss. || **4** All our MSS. including L<sup>1</sup>ABh °*kamcuki*° (gloss in bh :  
*dhārya*); the same reading in the Hamb. MSS., which add *ca*; but as in the  
 Hamb. MSS. in accordance with our text °*kamcuki*° is part of a compound,  
*ca* appears to be an interpolation. In A this and the compound *mantri*°  
 are dissolved. Sār. p. 109 om. the second class of the *tīrthāni*, but gives  
 the first one in a compound as Pūrn. || PL<sup>1</sup> °*śaṣpā*°, M °*śatyā*° for  
 °*śayyā*° || M °*sanyā*° for °*spaśā*° || Gloss in bh on °*bhiṣag*°: *vaida* ||  
**5** M °*vilāsinaś* || *ca* all our MSS. incl. Bh; it is missing in the Hamb.  
 MSS., which om. also *iti* || **6** Pr *svapakṣavighātak* || **7** bhNΨPPrM  
 °*saṃvatśāra*° (Pr °*cāryaḥ*); ABh with us || **8** M *jānāti* || **9** M *tat* for  
*tāta* || N om. *vairam* || **12** PL<sup>1</sup> *parāpata* || **13** N om. *bhāsa* || N  
 °*kārāṇikā*° || P °*śyāma* |, M °*śyāmā*° || bhNΨP °*pakṣagaṇaiḥ*, M °*pakṣagaṇai*;  
 A Pr Bh with us (only Bh °*prabhrtibhiḥ*) || **14** In Ψ, *tāvat* (!) suppl. by  
 cop. in margin, without a mark of omission in the text; PL<sup>1</sup>PrM om.  
*tāvad* || **16** M *vr̥ṣā*° for *vr̥thā*° || **18** M om. *yah* || **19** N *anudvigna*,

ΨPPrM *anudvignah* || bhN *surya* ||      22 Pr om. *sa* ||      24 ΨP *jahyā*, under *jahyād* in bh gloss: *tyajet* || ΨPPrM *ivāmbhasā*; Simpl. HI h with bhN ||      25 ΨPL<sup>1</sup> *ācāryam* || PL<sup>1</sup>Pr *anadhiyān mṛtvijam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

## Page 181.

1 ΨPPrM *ca priyavādinīm* ||      2 N *grāmapālam* for °*kāmam* || bhΨ *thanakāmam*, PrBh and Simpl. HI *vanakāmam*, in Bh corr. by later hand apparently to *dhana*°, M *vinakāmam*; the other MSS. incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp. Somadeva's *Kathasaritsāgara* xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. 'nyāḥ kaścid || Pr *athaīter* ||      5 Pr °*kovicataḥ* for *kocitāḥ*; M °*kocita-samastūvasusam*° ||      6 Ψ *pragunīkṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *sva*, though in Ψ s has quite a different form; M *tragunīkṛtesva*, om. *ca*; PL<sup>1</sup> *su* for *ca*; Pr and the other MSS. with us ||      8 After *simphāsane*, bhN insert *ca* || bhNΨPPrM *saptadvīpā*°; ABh with us ||      10 N *adharmeṣu*, PL<sup>1</sup>M *artheṣu* ||      11 Ψ °*pradhāneyu*[new page] *yuvatijane*; hence P, correcting the first *yu* to *ṣu*, °*pradhāneṣu yuva*° || N *yuvatijane* ||      12 bhN °*lābhā*°, in bh corrected to °*lājā*° by corr. || N °*gocarā*° for °*rocanā*° ||      13 Pr °*kṣapātre* || N *māṃgalapūryeṣu* ||      14 M *yavirakā*° || bh °*madhya*, ΨPPr °*madhyasthitam*, M °*madhyasthīthitam* || ΨPPrM om. *tiṣṭhantam* ||      15 bh *kupito*, corr. by cop. to *kuto* ||      16 Gloss in bh on *krūrakremkāra*°: *śalda* || Pr *samāṣam* ||      17 M om. *esa* ||      19 Pr *samarāyo*, om. *vacana* ||      22 Gloss in bh on *śvetabhiṣus*: *yati* ||

## Page 182.

3 Pr *vidvar yejītā* ||      6 bh *nirūpitāsta*, corr. by corr. to *nirūpītesti*; N *nirūpitāste* || Pr *asti* || Pr *tac cam api* ||      7 N *samayo*, Pr *samatām* || M *prāptisi* || N *vihagasya* for *vihasya* ||      8 ΨPL<sup>1</sup>Pr transpose: °*cakorako-kila*°, M om. *cakora*, writing °*kokilacakravāka*° ||      11 bhAΨPL<sup>1</sup>PrMBh *vakra-nāśam*, N *cakranāśam* || ΨPL<sup>1</sup> °*darśinam*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading ||      12 Pr *raktum* ||      13 M om. *tathā*; N *tathā ca* ||      15 bhN *tu* for *nu* ||      16 ΨPL<sup>1</sup> *svāmi sati* ||      17 M *udy* for *yady* || M om. *bhavati* ||      18 N *praśaktah* ||      21 N om. *yataḥ* ||

## Page 183.

2 Pr *matām* ||      4 M om. *katham etat* | *vāyasah* ||      6 bhNAΨPM (not Pr) *kaścid*; Bh *asti kasmiścid* (!) *va*°; Hamb. MSS.: *asti kasmiṇścid* *va*° ||

bhN *parivāritah*. The original reading is perhaps <sup>o</sup>*parivāraḥ*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN ॥ 7 Pr *yūtham*, om. *gaja* ॥ 9 N <sup>o</sup>*yajvala*° for <sup>o</sup>*palvala*° ॥ N <sup>o</sup>*śoṣagatāni* ॥ 10 N om. *proktah* ॥ Gloss in bh on *kalabhaḥ*: *hathīnāmbacām* (or <sup>o</sup>*kum*) ॥ 11 Ψ *sa* [new page] *ti*, cp. Key to Tables, p. 1, s.v. ‘*Anusvāra*’. PL<sup>1</sup> (taking *—* for a hyphen, as it is used in later MSS.) *sati* ॥ 12 N *tenādiṣṭāsv* for *tenāṣṭāsv* ॥ 13 ΨPL<sup>1</sup>PrM *vegadāṇḍā*° ॥ PL<sup>1</sup> *abha* for *atha* ॥ 16 In bh, *ta* of <sup>o</sup>*taṭa*° resembles *va*; N <sup>o</sup>*vaṭa*° for <sup>o</sup>*taṭa*° ॥ 17 bhN <sup>o</sup>*jīyamāna*° ॥ 18 N <sup>o</sup>*madhu*° for <sup>o</sup>*madhupa*° ॥ Pr om. <sup>o</sup>*mada*° ॥ 19 M om. <sup>o</sup>*taru*° ॥ bh <sup>o</sup>*śara*°, corr. to <sup>o</sup>*śata*° by cop.; N <sup>o</sup>*śā*° for <sup>o</sup>*śata*° ॥ Pr <sup>o</sup>*jaghana*° for <sup>o</sup>*satata*° ॥ 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū*. PL<sup>1</sup> <sup>o</sup>*ghana*° for <sup>o</sup>*jaghana*° ॥ 21 Pr <sup>o</sup>*ravat* and <sup>o</sup>*sampūrṇya* ॥ 23 ΨPPrM om. *ta ca* and the following words including *prāptas candraśarāḥ*, p. 184, l. 1 ॥ N ins. a second *niveditam* after *hastirājāya* ॥

## Page 184.

1 bhNA *prāptam* for *prāptas*; Bh with us ॥ 3 bhN <sup>o</sup>*hara*° for <sup>o</sup>*kara*°, corr. by the glossator of bh to our reading; Pr <sup>o</sup>*karakaranāñḥ* ॥ 4 ΨPPrM *atikramya* ॥ 5 In bh, *ra* of *param* is very similar to *ṭa*; N *paṭam* for *param*, ΨPPrM om. *param* ॥ 7 ΨPPrM *nāyāti* ॥ 8 L<sup>1</sup> om. *tatra* ॥ 9 Ψ originally *praviṣṭa*° for *prapiṣṭa*°, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible. PL<sup>1</sup>Pr *praviṣṭa*° ॥ M om. *suduhkhitān*; bh *sudukhitān*, N *suduhkhitān* ॥ Ψ *vikṣyānukampayā vī*, with a nearly invisible dot over *vī* as a mark of deletion, then *kṣa* begun, but deleted again by two little vertical strokes, then *idam āha*; PL<sup>1</sup> *vikṣyānukampayāvīkṣa idam āha* ॥ 10 ΨPPrM *āgamisyaṇti*, om. *iti* ॥ 11 M <sup>o</sup>*'smi* for <sup>o</sup>*'sti* ॥ 12 bh (not N!) *śikhimukho* ॥ 20 ΨPL<sup>1</sup> *hasteno* ॥ 21 Gloss in bh on *lekhāṇa*: *pattra* ॥

## Page 185.

2 N *dūra*, with *ta* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *iva*, bh *eva*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *yad* *vyākaraṇa*, which has been added in marg. by another hand ॥ 6 After writing *sādhubhiḥ* 1, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct; hence both PL<sup>1</sup> and M misread it, writing PL<sup>1</sup> *śrūyād*, M *būyād* ॥ 8 N *atha* for *ayam* ॥ 9 Pr *bhāṣitam* ॥ 10 ΨPL<sup>1</sup> *dvitīyakarmma*° ॥ 12 ΨPL<sup>1</sup> *puspitākarṇṇi*° ॥ M <sup>o</sup>*'kiśalayarasta-**stararajuh*° ॥ N <sup>o</sup>*jah*° for <sup>o</sup>*rajah*° ॥ 13 PL<sup>1</sup> <sup>o</sup>*samśliṣṭasajaladasadrśam* ॥ N ins. <sup>o</sup>*nīla*° between <sup>o</sup>*jalada*° and <sup>o</sup>*sadrśam*; *nīla* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr <sup>o</sup>*'ela*°

for °capala° || Ψ °bhairavaravam, but the first va del. by cop.; PL<sup>1</sup> °bhairara-  
vam; Pr om. °rabhai° || N °dakāraṇi sum° || M °saṃveṣṭi karapāṇīvarū° || N  
erāvata° || 16 bh °bhujāta°, corr. by cop. and (more legibly) by corrector  
to °sujāta°. Owing to the copyist's correction, the original reading is  
difficult to make out: N °bhujāta°, Ψ PPrM °svrāta° for °sujāta° || 17  
bhN °sukha° for °mukha°; Pr °yamunīkhamḍalam̄ || 18 Pr parivṛtaiḥ || 22  
Pr sarvathā adrakṣayām || 24 M api bhavatataḥ śrutvā, &c. || Ψ PPr tataḥ  
śrutvā ||

## Page 186.

4 bhNAΨPPrMBh evam for eva; Śār. with us || 5 M sa for sarva ||  
PL<sup>1</sup> om. uktam ca || 6 M urddhatesv || M sāstresu || 7 Pr puruṣāny ||  
bhN jalpaṇti || Pr om. na || 9 The copyist of bh apparently corrects  
vāpari° to cāpari°, but the corrected akṣara has some resemblance to la (cp.  
vol. xi, Table I, no. 6, 2 a); hence N lápari°; ΨPL<sup>1</sup> vāpari° || 15 ΨPPrM  
°nāmāsti || 16 N nivarttate || 19 Ψ asmacchakṣayā jyotsnayā°, PL<sup>1</sup>  
asmacchakṣayā jyośnayā°, PrM asmacchikṣayā, M jyotsnayā°, Pr yotsnayā° ||  
20 N saparivārah || ΨPL<sup>1</sup> °nāsmidvane, Pr °nāsmadvane || M °vāṣṭe for °ceṣṭam ;  
Pr yathesṭayam || N vibhāṣam || 22 bhN eṣyatītī ||

## Page 187.

1 N jumps from the first yenāham to the second yenāham (l. 2), om. one  
of them and all between them || 4 N °lo° for °talo°; ΨPPr °talollālitā-  
graha°, M °tatollālitagraha° || 8 bhN pramati, corr. by corr. of bh to our  
reading || 10 N kaṣṭam̄ ra, ra being a misreading for a 2, indicating the  
repetition of the preceding word || bhNΨPPrM ins. ya after bhavatā.  
A Bh and Śār. om. it || 11 bhAΨPPrM āropitaś, in Ψ corr. to our reading  
by a small diagonal stroke; Bh dviguṇam̄ trayāroṣitaś candrah || 14 N  
kṣapayām̄ āsa, Pr khyamayām̄ āsa || 16 Pr caṇḍre mamōpari ; ΨPL<sup>1</sup> caṇ-  
dramaso for candro, omitting the following mamo || 18 Ψ api, corr. by cop.  
to iti; but the correction of pi to ti is not very clear. Pr iṣi, M api for iti ||  
After iti, ΨPPrM add || kathā || 1 || 19 ΨPPrM prajāḥ || 20 M cad  
for tāvad || 22 Pr kupyam̄to for kuto || 23 bhN cheṣā° for chaṣā° ||  
24 N om. kathaya ||

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5 ΨPL<sup>1</sup>Pr °helikā° for °prahelikā°; PL<sup>1</sup> °dānādirvinodaiḥ (!) || 7 After  
deṣam, N ins. prāyam̄ katham api deṣam || Pr tittir || 10 ΨPPrM om. vā ||  
13 M om. na || 14 M tittirāḥ || 17 bhN dāridro, Pr dāridre || bhN  
purā for pure || 19 M mama vasathe || 20 N na te kiṁ || 22 M  
prātiveśmikāḥ | pṛcchātām || In bh gloss on prātiveśmikāḥ: pādosi ||

## Page 189.

**1** M *gahasyo*° || **2** In bh gloss on *sāmamta*°: *pādōśī* || M *eva* for *evam* || ΨPPrM *munir* for *manur* || **5** ΨPPrM *ṣu* for *tu* || **6** ΨPPr *śaśaka*, corr. in Pr to *śāśakāḥ* || Pr *ke* for *kim* || ΨPPrM transp.: *na trayā* || **7** ΨM *yathāha*, in Ψ corr. from *yathā ca* by cop.; PPr *yathā ca* for *yad āha* || **8** M *pratyakṣyam* || **9** M *asrava* for *atra* || **11** M *manuśānām* || **12** bhΨPPr *tiraścāṇś ca*, in bh corr. to our reading by corr. || **14** N *smṛtiḥ* || Ψ om. *pramāṇī*, but cop. supplies it in marg. || **18** M *sarisyati* || ΨPPrM om. *iti* || M *athānatidūraṇ* || **19** ΨPPrM *tittiram* || **20** N om. *cala*, PL<sup>1</sup> om. *bhaṅga* in the compound || **21** N *bhavatyā* || **23** M *drṣṭyā* || bhN *bhayaprāṇo*° ||

## Page 190.

**1** bhN *tapacchadma*°; Pr *taśchadma*° || **2** bhN ΨPPrM *galavārttās*, K *galarārttās*, A *malarāttās* (continuing *tipasrinaḥ*, *ttas ti* of course being a misreading for *rttās ta*), apparently corr. by cop. from *gala*°, Bh *galakṛmttās* || **5** P *kurdvabāhūr*, L<sup>1</sup> *kurddhabāhūr* || Ψ (not PL<sup>1</sup>) *ta*[new line]*tayor* || bhN *eva* for *evam* || **7** M *svapnavadṛṣṭāḥ*, Pr *svasadṛṣṭāḥ* || bh (not N) *kuṭuṇḍba* || **9** M *dīnāny āyāmceti ca* || **10** M *lohakārastreva*, P *lohakārabhastrevat*, L<sup>1</sup> *lohakārabhāstravat* || **11** M om. *tathā ca* || **13** In bh gloss on *śunāḥ puccham*: *kurārāṇā puchadi*; Pr *pucchatim* for *puccham* || **15** *kūtikā* bhNAΨPL<sup>1</sup>PrMK; Bh *dūtikā*; Hamb. MSS. H *puttikā* (cp. p.w. s.v.), I *punnikā* || **16** M *matyeṣu* || Pr om. in their right place *yesām* and the following words down to *śamsanti* (excl.), l. 19, adding them after *vistare*, l. 21, between two crosses (x) || **17** ΨPL<sup>1</sup> *adhnāḥ* || Pr *dhṛtam* for *ghṛtam* || **18** In bh gloss on *pīṇyākāc*: *sānī* || **22** Pr *dharmaṇām* || P *parāpī*°; L<sup>1</sup> with us || **23** N *śaśakaḥ prāha* || NΨPrM *tittiri*, in Ψ similar to *titviri*, which is the reading of P || **24** ΨPPrM *nadītaṭe* || In Ψ gloss by cop. on *tīṣṭhati*: *samasti* ||

## Page 191.

**1** N *sthitvau* || **2** bhN *tatra* for *tata* || **3** N *dharmaśaka* || **4** bhN om. *hi* || Pr *ti* for *te* || **5** ΨPPrM *vadata*; bhN om. *vadatam* || **6** Pr *pradarśayatu* || **9** Pr *bhūtāpi* || M om. *yo* || **13** In bh glosses on *ajāḥ*: *vakado*, and on *vrīhayāḥ*: *sālā* || **15** L<sup>1</sup> *vṛkṣām sthitvā* || **16** M om. *svarge* and *pāda* 4 || **17** N *bhāṣyāntanām* || **19** ΨPL<sup>1</sup>PrM insert *mama* before *saṁipa*°, repeating it after *bhūtvā* || bhNΨPL<sup>1</sup>M *saṁipavarttino*, Pr *saṁipavarttīyo*; A Bh *saṁipavarttīnau* || **20** PL<sup>1</sup> *vivādaparamārthaṇ*, om. *vijñāta* || bhNΨPPr *vācā*, a misreading of the old-fashioned writing of o; A *yena vijñātaparamā'rthaṇ* *vivādaravaco vadato me*, &c.; Bh *yena vivādarvijñāna-paramārtha* *vadano* 'pi *paralokavālhā na bharati* || M om. *me* ||

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**4** ΨPPr *karṇopānti*, in Ψ the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *āvedayānti* || **5** ΨPL<sup>1</sup> *vīsvāsitai* || **6** NΨPPrM *upāgatau* || **7** In bh gloss on <sup>o</sup>*krakacena*: *karavata* || **8** Pr *bravīti* || After *ādi*, ΨPL<sup>1</sup> add || *kathā* 2, PrM *kathā* without a figure || **9** Pr *etam* || Pr *kṛ*, om. *tvā* || After *kṛtvā*, bhNΨPL<sup>1</sup>PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *kṛtvā*, Bh reading *arthapatim* for *adhipatim*. Simpl. MSS. HI *kṣudram* *divāṇḍham* *patim* (I *parim*) *āśādya*; Simpl. h *kruū* [misread for *kṣudram*] *patim* *prāpya rātrāṇḍhāḥ saṃtōpi*. At all events either *prāpya* or *kṛtvā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhipatim* to *arthapatim* || M *rātrāṇḍhāḥ* || Pr om. *santaḥ* || ΨPPr *sāśi*<sup>o</sup> for *śāśa*<sup>o</sup> || ΨP <sup>o</sup>*tittira*<sup>o</sup>, Pr <sup>o</sup>*titira*<sup>o</sup> || **10** ΨPPrM *yāsyānti*, om. *iti* || **13** Pr *surve* *pa*<sup>o</sup> || bhN AKBh *yathāsukham* || **14** The words *sahāste* to *kṛkālikayābhīhitam* suppl. by cop. of Ψ in marg.; *bhīhitam* stands also in the text || **15** Pr om. *bhoḥ* || **20** M om. *prāha* || N *durātman* || **21** M *adyaprabhūti* || **22** Over *sāyaka* in bh gloss: *bāṇa* || **23** bhN and A *durukta*, Bh *duruktvā*, ΨPL<sup>1</sup>M *durakta*, Pr *duktā* || Sār. and Simpl. HI with us, Simpl. h *durukūm* (misread for <sup>o</sup>*ktam*) ||

## Page 193.

**1** Ψ *svāsvāśrayam*, the second *svā* del. again by cop. || Pr om. *vāyaso* || **2** bhN om. *yad idam vyāhṛtam mayā*, P om. *yad idam vyāhṛtam*; L<sup>1</sup> om. *tam* *yad* and the following words to *d viṣam eva* (excl.), l. 7. M *yad idam vyānhataṁ mayā* || **5** Pr *yadi priyam* || **7** Ψ *cadvacāḥ*, corr. by cop. to *tadvacāḥ*, the corrected akṣara resembling *cū*; P *bhūdvaca*, Pr *dvacāḥ* for *tad vacaḥ* || **8** N *tathā ca* || **10** *vairitām*; in bh the glossator adds a various reading *vai hatām!* || **11** Gloss in bh on *bhiṣag*: *vaidā* || **13** ΨPL<sup>1</sup>Pr *ṣariṣadi* || **14** M *tatra* for *tan na* || **20** Pr *prayāt* || **22** ΨPL<sup>1</sup>PrM *sa āha* || Pr *śāṭgunyādparaḥ* ||

## Page 194.

**1** Pr *valokataḥ* (!) || **2** Pr *chāgarāhmanam*; M <sup>o</sup>*brāhmaṇām* || N om. *brāhmaṇām* and the following words to *brāhmaṇāḥ* (excl.), l. 5 || **5** N *kṛtāḥ kṛtagni*<sup>o</sup> || **6** ΨPL<sup>1</sup>M *pravāsi*, Pr *prativāsi* || **7** bh *mehācchādite gagane* || M only once *māṇḍam* || **8** *kimcid*<sup>o</sup> all our MSS. incl. AKBh; Hamb. MSS. *kimcidgrāmaṇi* || **11** L<sup>1</sup> *artha* for *api* || Ψ *itaś ca taśca*, PL<sup>1</sup> *itaś ca taśva*, Pr *itiś cētaś ca*, M *itaś ca*, om. *cētaś* || **12** ΨPL<sup>1</sup>M *mārgge*, Pr *mārgga* || **13** N *pīvaraṇ paśum* || **15** ΨPL<sup>1</sup>M *anyadinajo*; but cop. of

$\Psi$  adds in marg.: *adyadinaja iti pāṭha*, and Pr has *adyadinajo* || **17** bh $\Psi$  *samukho*, N *samukho* || Glossator of bh corrects *apamārgeṇa* wrongly to *aparamārgeṇa*, which is the reading of N || **18** M *eva* for *eram* || **19** N *tad* for *yad* || bhN *skandhārūḍho*,  $\Psi$ PM *skandhānirūḍho*. APrBh and Hamb. MSS. with us || **22** Pr om. *tān* || **24** N *pratipādayāmi*, Pr *pratipādasi* ||

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**3** N *etyovāca*, M *abhyetovāca* || N *aho* twice || **4** Pr *śaktam* for *yuktah* || **8** Pr *āsa* for *āha* || **10**  $\Psi$ PPrM *ātmaruciramp*, in  $\Psi$  corr. to our reading; but the correction is not very clear. The respective akṣara might as well be taken for *tam* corr. to *ram* || M *samācarati*, Pr *samācare*, both om. *iti* || **12**  $\Psi$ PPrM *vidhāya* for *kṛtvā* ||  $\Psi$ PPrM *aho* for *bhōḥ* || **15** N *sacelam*, corr. by cop. to *sacaulam* || **20** PL<sup>1</sup> *aho* for *ato* || After *iti*,  $\Psi$ PL<sup>1</sup>Pr *īkathā* || 3 ||, M *kathā* 3 || **21** Pr om. *°sera°* || **24** Pr *durjano* || **25** M *bhakṣayati* ||

## Page 196.

**3**  $\Psi$  *sa dācid*; PL<sup>1</sup> *kadācid*, om. *sa* ||  $\Psi$ PPrM *°sāri°* for *°sāra°* || **4** N *nīḍkrāmataś tva tasya* || **5**  $\Psi$ PL<sup>1</sup> *cālaghu°*, in  $\Psi$  corr. to our reading by a small vertical stroke over *ā* || bhN ins. a second *ca* before *śarire* || M *śarire vṛṇaśonitagaṇḍhā°*, l. 5 || **7**  $\Psi$ PM *vyāpādayāmṛti* || N om. *vā* ||  $\Psi$ PM *tādayāmṛti* || **8** bhN *kṛta°* for *kṣata°* || Pr *°sarrāmbhogo* || After *iti*,  $\Psi$ PPrM add *īkathā* 4 || || **10** N om. *vicārya* ||  $\Psi$ PPr *vānuṣṭeyam* || N *mehavarṇa prāha* || **11**  $\Psi$  *sāmadānam*, PL<sup>1</sup>Pr *sāmadānam*, M *tāmadānam* for *sāmādānam* || **12** M *nirbhatsyāvipakṣapakṣapraṇathānām* || **13** bhNA $\Psi$ P *°praṇadhiñām*, Pr *°praṇadhiñām*; Bh with us ||  $\Psi$ PPr *ālisyā°* || **14** bhN $\Psi$ P (not M!) PrA *r̥ṣimūka°*, Bh *r̥ṣya°*; cp. Śār. 127, 1, and below, 197, 2 ||  $\Psi$ PPr ins. *ca* between *saparivāreṇa* and *bharatā* || **15** bh *°madhyā*, N *°madhyād* || N *divasāñḍhāt* || Pr *anumā*, om. *nato* || **16**  $\Psi$ PPrM *mayēlām jñātām* || N om. *apasārarahitām* and the following words to *apasāraparityaktām* (excl.), l. 18 || **19** M *krapā* || **21** Pr *ibāñḍhanām* || **23** N *svakāryam* || **24** M *ripusāṅgataḥ* || **26** N *samudyasaḥ* ||

## Page 197.

**1** M *prahyatyāhata°*, Pr *prakṛtyāhṛtarudhikrāloṁditaḥ* || **2** M *śaspa-*  
*mūka°* || **3** bhNA $\Psi$ PPr *°praṇadhi°*; M *śatupraṇadhibhṛtayā*; Bh with us ||  
**4** Pr the first *°kādhi°* twice || **5** N *traryatām ra*, *ra* being a misreading  
of *2* || **8** Pr *°sevinā* || **9** PL<sup>1</sup> *nyagrodhapābhīmukham* || **10** M  
*r̥yksaśām* || bhNA $\Psi$ P *r̥ṣamanā*, Pr *ḥr̥ṣamanā*, M *ḥr̥ṣamanām*, A *ḥr̥ṣamanāḥ*,  
corr. by cop. to our reading. Bh with us || M *sūyamāno 'bhi rimarddanaḥ* ||  
**12** M *e* for *eva* || M *pādayāmi*, om. *vyā* || **14**  $\Psi$  *na kiṃ*[new line]t; the

same mistake in P (not in L<sup>1</sup>) ||   **16** ΨPL<sup>1</sup> °syāntamamanam || M om. dvitīyam ||   **18** M cam for tam ||   **19** N sthirajīvinājīvinā° || N °mantri || N sthirajīvi ||   **20** N bhītah for nitah, om. the following words to savismayo (excl.), l. 21 || M tatra vidyatmam for tan nivedyatām || Pr ātmasvargamānās for ātmascāminah || M sa for saha ||   **22** bh bhat, N bhaktam for tat || **23** ΨPL<sup>1</sup> vyāpāditāneka°, M vyāpāditāteka°, Pr vyāpāditānika° || M drṣṭyā || **24** N pracalitah, om. prati ||   **25** M bhavatās ||   **27** M bhūti, om. kāmo || In Ψ gloss by cop. on bhūtikāmo: dhanecchu ||   **29** M 'bhīhitam for 'sti || Pr °vṛtte ||   **30** Pr tasyōpadāpradānuena || bh tvatpakṣe pātinam, N tvatpakṣapātinam ||   **32** ΨPL<sup>1</sup> tāvas tvām; Pr tārat tā ||

## Page 198.

**3** N tad atrādau || PΨ kiṁm (not L<sup>1</sup>) ||   **5** ΨPPrM hīnaśatrur ||   **6** N °pauruṣah balah ||   **7** M upāgatā || ΨM loke pravādaḥ, in Ψ corr. by cop. to our reading ||   **9** Pr surllabhaḥ || bhNAΨPPrMK cikirṣitah, Bh cikirṣataḥ, M ciṣāṅkiṣitā, corr. by the copyist to °kīrṣitah. Cp. SP. III. 44 || **10** M om. ca ||   **11** ΨPPr sphaṭām ||   **15** In Ψ, ca after tasya has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL<sup>1</sup> om. ca; (L<sup>1</sup> tasyā for tasya) ||   **16** N nirarttate ||   **18** bhN valmīko 'pi for °kōpari ||   **19** bhN nūnam mayā (N mayā) kṣetradevatā mayā || **20** ΨPL<sup>1</sup>PrM kadāpi for kadācid api || Pr pūjite ||   **21** M dayā for tad asyāḥ ||   **22** M yācittā serā nikṣipyā ||   **23** M om. bhoḥ || ΨPL<sup>1</sup> mayā-tāvam kālām ||   **24** N pūjām, M kūtā for pūjā ||   **25** Pr r for prātar ||

## Page 199.

**1** N ins. ca after evam || N ekena° for ekaika°; Pr ekaikam dīnāram ||   **3** N grām for grāmam ||   **4** M ins. tvā before tatra gatvā ||   **5** M om. ca after ekam || **6** bhN gr̄hiṣyām evam, ΨPL<sup>1</sup> gr̄hiṣyāmeram, Pr gr̄hiṣyām emvam, A gr̄hiṣyāmi | evam, Bh gr̄hiṣyāmīty evam ||   **7** M vrāhmaṇa, om. putreṇa || N om. śirasi ||   **8** ΨPPrM amuktajīvita eva || Pr tathādeśata ||   **9** Ψ u, then pa add. over line by cop., then gama[new line]t h, h being written in the line on dāṇḍa, and a second dāṇḍa being added after the first one; PL<sup>1</sup> upagamataḥ ||   **10** M samsṛtaḥ ||   **11** Pr °vinākāraṇam || bhN samarpitavān ||   **13** MPr om. gr̄hṇāti; all our other MSS. incl. AKBh have the second pāda as given in our text ||   **14** M haṁsaḥ ||   **18** M jāmbūnādayamayā ||   **19** N ṣaṁmāse ra, ra being a misreading of 2 ||   **20** M vṛha, om. tpaṭṣī ||   **21** bh °dātyā or °dānyā, NAΨPL<sup>1</sup>BhK °dānyā for °dātyā; Pr °picchaikadānyā, M °picchaikadātyā. In bh, tya and nya are often, as in our case, hard to be distinguished; cp. our facsimile Table II, no. 7, line 1 middle pratyekaśah, l. 2 end bhrāṇtyā, l. 4 middle of first half asatyāḥ, l. 5 middle of

first half *bṛtyena*, &c. with l. 2, second half *anyathā*, l. 6 middle *anyathāvā*. The archetype of our MSS. apparently had the same forms of *tva* and *nya* as bh.—*dānadāti* is formed like *haryadāti* ||

### Page 200.

**1** ΨPr *paraspara*, PL<sup>1</sup> *para*, M *parasya* for *parasparam* || **2** Pr *ete* twice || N *vadaṇte* || ΨPL<sup>1</sup> *ismākam* || **3** ΨPM *karisyasi* || **4** M *yuṣmā-*  
*bhikhitam* || **5** bhN *devapramāṇam* || **6** ΨPL<sup>1</sup>Pr *gatāstat*, M *gatvāsū* ||  
**7** Ψ *laguḍa*[new page] *dahastān* || **11** ΨPL<sup>1</sup>PrM *nānugṛhnāti*. Then  
ΨPL<sup>1</sup>Pr *kathā* || **5**, M only *kathā* || **13** Pr *upāgataḥ* || **14** bhN *dipi-*  
*kām* || After *ādi*, ΨPPrM add || **4** *kathā* || || || **15** Pr *asminn ahate* || Before  
*tad*, bhN ins. *raktākṣaḥ punar abravīt* || **16** N *tre* for *tvam tu* || **18**  
ΨPL<sup>1</sup> *ākhyātām*, in Ψ corr. by cop. from our reading; Pr *ākhyāta* || **23** bhN  
*kruddha°*, ΨPM *krūra°*, PrL<sup>1</sup> *kūra°* for *kṣudra°*. The reading of bhN,  
apparently that of the archetype of both our MS.-classes, seems to be  
a corruption of the reading adopted in our text, and the reading of ΨPPrM  
seems to be a conjectural emendation of the reading of bhN. Our reading  
is that of ABhK and of MBh. xii. 43, 9 ed. Protap Chundra Roy || bh  
*kālasamāmmītāḥ*, N *kālasamāmītāḥ* ||

### Page 201.

**1** Pr *va*, om. *naī* || **4** Pr <sup>o</sup>*nāśikāḥ* || **5** N *udvelanīyā* || **7** M  
<sup>o</sup>*prāṇa°* for <sup>o</sup>*prāṇi°* || **8** N *vanasthasyābhavena ghanaiḥ* || **11** N *āśasāra* ||  
**12** N *muddharttaikam* || **14** bh *śusiro°*, M *śupiro°*, BhNK *śuciro°* || **16**  
bhN *ca gacchati* || **19** ΨPPrM *hi* for *ca* || **21** M *adrśi* || **23** bh  
(not N) *sasamtuṣṭā* ||

### Page 202.

**1** N *dusyati* || **2** N *dusṭe* || N *dusṭāḥ* || **3** Ψ *sapuppa°* || **6** N  
*kāṃta*, M *kāṃtā* || **7** ΨPL<sup>1</sup> *saṃprakṣaḥ* || Ψ *śaraṇāgataḥ* || 15 [new line] *sa-*  
*śā°*; *e* before *śa* supplied in Ψ in margin, without any mark in the text.  
PL<sup>1</sup> with Ψ (P writing 14 for 15), but without the correction || **11** PL<sup>1</sup>  
*yathāśaktim* || **12** N *tathāsau* || **14** Pr *prākṛtai* || **16** M *dāridraro-*  
*dukhāṇi*, Pr *dāridryarogadukhāṇi* || **18** M *utsṛja* || **19** Pr *yathā vidhiḥ* ||  
**20** Pr <sup>o</sup>*yukta°* || **21** N *dṛṣṭāḥ* || **22** In Ψ gloss by glossator on *bhadra*:  
*luvdhakāḥ* || **23** M *varṭīarya* for *kartavyaḥ* ||

### Page 203.

**1** N *vihāngamāḥ* || **3** M *gatrāṅgārakarmmatim* || L<sup>1</sup> om. *nayām*, P om.  
*ānayām* || **6** M *cāsi* (or *rāsi*) || bhN ΨPMBhK *nāśayet*, N inserting *na vi*  
before it; Pr *nāyat*; A *nāśaye yena te* || Bh *kṣudhā* || **7** ΨPL<sup>1</sup>Pr *anye* ||

**8** N °syātmā hi for °syātmāpi || **13** Ψ nu, P bhu, L<sup>1</sup> bhū for tu || **14** N tāñ ||  
**15** Pr dharmmātrā || **18** N pātām for pāpām || **20** M om. the third pāda ||  
M ātmanauva || **22** Pr naraḥ kenātra saṃśayaḥ || **23** Ψ PPrM om.  
stanza 154 ||

## Page 204.

**1** M atha pra° || **2** bhN Ψ PPr grīsmo, a misreading which shows that  
the archetype of these MSS. had dāṇḍa between the two pādas; A Bh grīsme ||  
**3** M °sahāṣraḥ || **5** bhN Ψ PL<sup>1</sup> Pr MBh yaṣṭi; A with us || Ψ PL<sup>1</sup> Pr śilā-  
kām || **7** N muktiā || **10** Ψ PL<sup>1</sup> patidināyāḥ || **19** Pr yāvana for  
yāni || Pr mānuṣe || **20** Ψ PL<sup>1</sup> tāvankālām, in Ψ corr. by cop. from tāvān  
kālām || **21** Bh this and the following line with us, only harsāviṣṭas for  
harsāviṣṭas, and bhr̥tvā for krtvā. For this passage cp. Critical Introduction,  
p. 44 ff. || **22** N paramām nirvedam ||

## Page 205.

**1** After iti, P kathā ||, Ψ PrM kathā 6 || || **4** bhN mamādyāvagūhate;  
cp. p. 206, l. 7 || **6** Ψ PPr corenāpy, N sarenāpy || **9** Ψ PPrM arimardanāḥ  
prāha pr̥ṣṭavāṁś ca || M vaira for caurāḥ || **13** M kāciryēṇa kācīn || M  
nivardhanavaṇikasutā || N prabhūtām dhanām || **14** Ψ PPrM vr̥ddhaṁ va° ||  
**15** Ψ PPrM uktām for yuktām || **20** Ψ PPrM om. tathā ca || **21** Pr vilā-  
mitā || Pr haṁtās for dantās; M ins. haṁtā before daṁtās || **22** M  
bhraśati || Ψ PPrM apahatām || **23** N vākyām nādriyate ca bāṇḍhavajanair  
patnī na śuśrūyate || **24** bhN °paruṣam; in bh, °pa° has been corr. subse-  
quently to °pu° (by cop. ?) || This line exactly with the same words in Bh  
and Hamb. MSS.; A dhi(this on gamboge which covers another akṣara)k  
kaṣṭām jarayā 'bhībhūtapuruṣam | putro 'pya 'vajñāyate || M om. 'py a ||

## Page 206.

**1** Ψ PM gr̥he, Pr gahe, all these MSS. om. tad || Ψ P coram || **2** bhN vi-  
smayotpulakāmcita° || **4** Ψ PPr gr̥he ko°, M ahe ko° || **5** bhN Ψ PPrM mamā°;  
A with us; Bh nūnam eṣā mām asya bhayān mām ḥīmgaṭī || **7** bhN Ψ PPrM  
mamādyāvagūhate, in P corr. from māmādyā°. Cp. the readings of Śār. β 163, 2  
and SP, MS. N 1355. A Bh with us || **9** Pr etasmāc || bhN apakāriṇāḥ,  
in bh corr. to our reading by corr. || After cintyate, Ψ PPrM insert kathā ||  
**7** || **10** N puṣṭāya (a misreading of the old-fashioned e) || M bhadīya°  
for tadiya° || Ψ PPrM cēty for vā, iti || **11** M anyena for anena || **12**  
bhN Ψ PM here and in the following lines vakranāśam || M eva for evam ||  
**15** N goyutanām || **16** M arimārdana āha, Ψ P arimardana prāha || **18** N  
ins. prativasati sma after brāhmaṇāḥ || **19** bh vaśīṣṭa°, N vasiṣṭa° || N °vastrā-

nugāñdhalepanamā° || bhN °parivarjita || **20** bhN °mopacita || N śito-  
śtāva° || **21** M vrāhmaṇe || **23** M aha ya vrāhmaṇasya || **24** N om.  
gam i || M om. niścītya ||

## Page 207.

**2** ΨP Pr tīkṣṇa°, M tīkṣṇa°, all these MSS. om. pravirala || N ΨP °nāśā°, M an-  
natannāśo° || M °vanṣe || **3** bh °saṁtatatagātraḥ, N °saṁtat[*t* deleted by cop.]-  
tagātraḥ, ΨPPrM °samanvitagātraḥ for °saṁtatagātraḥ (Pr °smāyu° for °snāyu°);  
A °saṁtatigātraḥ; Bh upacitannāyusāṁtati r nnatagātraḥ || bhN °hūtāvaha° ||  
**4** N om. tam || bh °bhayotrastaś, corr. by the copyist to °bhayāt trastaś,  
which is N's reading || **7** N daridrobrāhmaṇasya || **9** ΨPPr bhakṣa-  
yisyāmīti, M bhakṣayitvāmīti || **11** M prasthitārākṣasam || **13** N bhakṣāmi  
for bhakṣaya || **15** ΨPPrM tathāpi for tavāpi || **17** M go for goyuge ||  
N jumps from brāhmaṇo l. 17 to brāhmaṇo l. 19, om. one of them and all  
between them || **18** In Ψ gloss by later hand on āhamikayā : spadhiκayā  
(read spardhiκayā) || **19** Pr coro || **20** M om. bhakṣayitum icchati | rākṣaso ||  
**22** bhN padam for evam || M śrutvācchāe vrāhmaṇah ||

## Page 208.

**1** After iti, ΨPPrM 8 kathā || || || **2** °bi° of śibināpi looks in bh almost  
like °śi°; hence N (replacing °śi° by °khi°, which very often alternates with  
°śi° in the MSS.) śikhināpi || **3** M śrūyate || **4** bhN tatrāyaṇ for tan nāyaṇ;  
consequently the glossator inserts na before hanyate || **6** N avadhīyāyaṇ;  
Pr athadhyā evāyaṇ || **12** N om. nagare || **13** bhN jaṭharaḥ va° || **17**  
bhN vijayaś ca || **18** Pr vamhitam || bhN bruviti || **19** Pr prapito ||  
**20** bh vaideśikasya, corr. by the copyist to vaideśakasya, which is the reading  
of N || **24** Pr sā ca for sāpi || **25** Pr dūretara° || M kṛtā for gatā ||

## Page 209.

**1** ΨPL<sup>1</sup> °kriya° for °kraya°, in Ψ *i* deleted by a small stroke over the  
line || **2** M kṛtā for kṛtvā || **3** bhN prasuptasya for prasuptaḥ | tasya ||  
**4** ΨPPr om. ca after tatraīva || **6** ΨPPrM om. katham || **8** M svayā  
for tvayā || M tham for katham || ΨPPrM iva for idam || M hāṭaka-  
pūrṇaka° || **10** Pr jānāsi || **11** In bh gloss on rājikā : rāī || M rāji-  
kāponena || **12** bhN tadāpy || **13** Pr nava vivāśaḥ || **14** Pr  
vyadhāyā° || **15** bhN param || M āśa | di (of ādi, l. 18), omitting all the  
text between these syllables || **16** N paripūjītā || ΨPPr vihitopabhogyaṇ ||  
**18** L<sup>1</sup> paraspara, P parasya || After ādi, ΨPM kathā || 9, Pr kathā || 29 ||  
**19** bhN samarpitavān || N tathā cānuḍṛṣṭāṁtaṁlinam || **20** Pr vināśanō-  
yaṇ || **21** M om. pūjyā yatra pūjyante || N vimānatā ||

## Page 210.

**3** ΨPPrM om. *ca* ||      **6** Pr ins. *ca* before the first *syād* ||    P om. *syād yadi* ||      **7** M *jānātī vinām* for *jā° cai°* ||      **8** bh *tad drṣṭam*, N *tad daṣṭam* for *na drṣṭam* ||      **9** Pr *t* for *yat* ||      **10** Pr *avocacat* ||      **15** bhN only: *durdīvase ghanatimiretyādi*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th pādas run thus: *varṣabhi*[misr. for *'ti*] *jalade* [corr. from *'do*] *mahā'tavīprabhrtau* | *vīsamasthāne bhartas twayā na gamtavyam tu sabhaye 'pi* || Bh on the whole with us; variants: b *niḥsaṃcārāsu nagaravīthiṣu*; c *paṭyau videśayāte*; d *paraṇ sukhām* ||      **16** Pr *virdeṣe gamane* ||    M *janacapalāyāḥ* ||      **19** M *'vi°* for *'vīta°*; in bh gloss on *'vīta°*: *vyabhicārī* ||      **20** N *prasuptajane* ||      **21** Pr *ativākyahya* ||      **22** Pr *'paṣṭārena* ||

## Page 211.

**1** Pr *am* for *antare* ||      **3** N *anenam* for *enam* ||    M *hasmi* for *hanmi* ||      **4** M *tāv* for *tāvad* ||      **5** N *saha lāpāt* ||    Ψ *ni*[new line] *nibṛtam*; hence Pr *vi*[new line] *nibṛtam* ||      **6** bhNAΨPPrM *vidhāya*; Simpl. H I h the same blunder. Bh *etasminn amtare sā grhadvārakapāṭayugam niścalikṛtya ḫayanam ārohati* ||      **9** M *tata* for *tat* ||    ΨPPrM *tatas* for *etam* ||      **10** ΨPL<sup>1</sup> *spaśotsuko* ||      **11** Over *twayāsparśanīyam* in bh *na*; M ins. *eva* after *śārīram*. These are corrections by copyists who separated *twayā sparśanīyam* instead of *twayā aspa°* ||      **13** M *devatāḍdarśanārtham* ||    Over *tatrākasmīkī* in bh gloss: *vyabhicārī* ||    Pr *r eva* for *khe* ||      **16** Pr *apādayam* ||      **17** N *matih* for *patih* ||      **19** ΨPPrM transpose: *tat śrutvābhīhitam mayā* ||      **20** Pr om. *mama* ||      **21** Pr ins. *yad* before *yady* ||    bhNAΨPPrMBh *anena*; the Hamburg MSS. (t. simplicior) have *parapuruṣena*; Bh *yady anena puruṣena samam ekatra ḫayanīye ālīṅganam karosi* | *tat tava bhartur apamṛtyur asya saṃcarati bhattā ca varṣaśatam jivati* ||    About A, see Introd., p. 54 f. ||      **22** M *bharttaḥ* ||

## Page 212.

**1** bhN *'mtarhāsisavikā°* ||      **4** ΨP *śayyādhastān*, Pr *śayyādhastā*, M *śayyādhavā* ||      **5** Pr *kulānamdani*, M *kulanaṇḍati* ||    ΨPPrM *tvatparīkṣār-tham* ||      **6** M *tlām lī sthītāḥ* ||      **7** Pr *tkāṇḍhe* ||      **12** bhNΨPPrM *doṣētyādi*; A with us ||    After *ādi* ΨPPrM 10 *kathā* || || ||      **16** ΨPL<sup>1</sup> *viro-dhināḥ*, M *'virodhitā*, Pr *'virodhina* ||      **17** M *māṇtrena* ||      **21** bhN *tasyāntarbhāvam*, Pr *tasyāṇgataḥ bhāvam*; cp. Sār. 133, 12 f. ||    ΨPPrM om. *so'bravīt* ||      **22** bhNΨPPrM *aḥam tāvadarthe*; *ta* and *bha* are very similar in our old MSS.; A *aḥam tadarthe*, Bh *aḥam tāva yuṣmadarthe*, two unsuccessful attempts towards correcting the corrupt passage ||    NPr *āpadaṁ* ||    bhNΨP *'yānanārtham*; A Bh with us (Bh *vairī°*) ||      **23** Pr ins. *mi* after *'kuśalo* ||      **25** N om. *bahu* ||      **26** Pr *ukujya* ||

## Page 213.

**2** bhNABh °*tala*° for °*taṭa*° || M °*khalitām*° || **3** Pr om. °*sīta*° || Pr °*tarāṅgā* || M om. *yā gaṅgā* || M *japaniyatapāsvādhyāyō*° || **4** NM °*yoga*° for °*yāga*° || ΨPL<sup>1</sup> °*pārāyanaiḥ* || **5** N *kaṇḍa*, *m̄* deleted by the copyist, who continues *rthitaśarīraiḥ*, om. the preceding syllables || bhΨPL<sup>1</sup>PrM °*sevālā*°, A Bh °*śaivālā*° || **7** ΨPL<sup>1</sup> *yājñalkyo* || ΨPL<sup>1</sup> *jānhavyām* || On *snātvōpasprastum* gloss in bh: *ācamanam gr̄hitum*; ΨPL<sup>1</sup>M °*sraṣṭum*, Pr °*sṛṣṭum* || **8** Pr °*ārabdhēṣya* || **15** M om. *yathāsyāḥ* || **18** N om. *tasmād* and the following words to *tasmān* l. 20 excl. || **19** P (not L<sup>1</sup>) *śaicaṇ* || ΨPPr *gāṁḍharvāḥ* || bh *giriṇ* ||

## Page 214.

**1** ΨPPrM *vyanjanaiś ca* || **2** M om. *pratiṣṭhitah* || **5** Pr om. *pūrvam*, *paraṇ caī* || **8** N *kanyām* for *nagnām* || **9** M *yā kanyājāḥ ghanyā* *vr̄ṣalī smṛ paśyat� asaṁśr̄tā* || **10** M *arivādyā* || M om. *jaghanyā* || PL<sup>1</sup> *vr̄ṣalā* || **11** Pr *svedr̄śibhyaś ca* || M *jaghanyābhyo* || **13** Pr *pracchāmi* || **16** N *tathā ca* || **19** ΨPPrM *vare* (M only *re*) *gunāḥ sapta gaveṣaṇīyāḥ* (M *gateṣaṇīyā*). The Hamb. MSS. HI and Simpl. MS. h have the same difference, H reading *vare gunāḥ sapta vilokanīyāḥ*, I and h *etān gunān sapta parīkṣya kanyā*; A with bhNIh, but om. *sapta*; Bh *vare gunāḥ sapta ni-riksaṇīyāś* || **20** ΨPPrM *ataḥ param bhāgyavaśā hi kanyā* (Pr add. *ḥ*); Simpl. MSS.: H *tataḥ param bhāgyavaśā hi kanyāḥ*, I *dayā budhaiḥ śeṣam acīptaṇīyam*, h *vudha daiyā prasamīkṣa kālam* + *śeṣam acīptaṇīyah*; A with bhN. Bh *tatparam bhāgyavaśā hi kanyā* || **21** bhN *asa*, ΨPPrM *ādityo*, for *asyā*; A *asya*, corr. by corr. to our reading, but *ā* del. again; Bh with us || **23** Pr *savitāṛtah* || In Ψ, *bhagavan* and the following words to *sveduhitarum* incl. are supplied by gloss. in margin; gloss. of Ψ writes *suduhitara*, then *m uvāca* must have been torn off or cut off with part of the right margin, as PL<sup>1</sup> have these words, agreeing with corr. of Ψ in the faulty reading *suduhitaram* ||

## Page 215.

**1** ΨPM *suduhitaram*, Pr *svahitaram* || **3** M *nāham etsilaśāmi* || **6** Pr *kasmin* for *kaścit* || M om. *apy* || **8** Pr *putrije* || **10** Pr *sakād* || **11** M *bho megha vad amya tvad adhiko* || N *paravānenoktāṇ* for *megenōktāṇ* || **12** M *putrike'-smeghayacchāmi* || ΨPPrM *sā āha* || **14** ΨP *adhiko*, corr. by cop. of Ψ to *adhikāḥ* || **15** ΨP *kastit* || **16** M *atha pūrvata munih parvatam* || **21** M *tasyā 'darśayat* || **22** M *pulakovṛsitaśarīrā u°* || **23** bhNAΨPPrM *mūṣakīṇ*; Bh with us || N *kṛtvā tasmai*, continuing *tasmai*, &c., 216, 2 ||

## Page 216.

**1** M° vihitam gr̄hitam | gr̄hidharmmam; bhNAΨPPr gr̄hidharm(m)am || Bh svajātivihitam karmam (!) anutīṣṭāmi || Ψ sropi ||   **2** bhΨPPr (not M) mūṣakīm ||   **3** Pr sūryabharttāram || After ādi, ΨP kathā 11 ||, M kathā 1, Pr kathā 12 ||   **4** Pr °ma° for °ri° || bh sthirajīvīty acīm̄tayat, N sthirajīvīty acīm̄tayat ||   **8** N akarīsyad, bhΨPPrM akarīsyad, corrected in bh by corr. to our reading. A with us. Bh akarīṣyantaīva tato. After akarīsyad, M continues: eteṣām, &c., l. 9 ||   **10** Pr yathāsamāhitaṇ || PL<sup>1</sup> prayaccha ||   **11** Pr ete bāñdhavōpāyaś || In bh ca after sa has been deleted again by cop. NM om. ca ||   **13** Pr ins. sādhyā before na ||   **15** M atrādvārasthah ||   **16** M ādyaram for āhāram ||   **17** N sthirajīvinām ||   **18** bhN om. sa ||   **19** M mantrijam || M om. ca ||   **20** In bh gloss on avagacchāmi: jānāmi ||   **25** ΨPL<sup>1</sup>PrM mahān vr̄ || bh tava, corr. by corr. to tatra || After ca, corr. of bh adds ṣa; hence N caṭakōpi for ca ko 'pi ||   **27** Pr tadagra eva ||

## Page 217.

**4** ΨPPr visvasthacitto, M viśvāsacitto ||   **6** M nijārāśīm ||   **7** M kim anenāham, om. na sāpāye || ΨPPr sāpāyanenāham ||   **8** M ma for mama ||   **10** ΨPPrM vicīnyta for vicārya ||   **11** bh vikasitanayanavada, then beginning of ma, then nakamalaḥ. N with ΨPM; Pr vikasitavadanakamala || ΨPPrM ins. ca after prāha || N hohu ||   **13** M prāyacchat || N a for atha || M °nādrśraddhēya° ||   **14** ΨPPrM °vacanamātrapratyayapari° (M °pratyuyapari°), in Ψ corr. by cop. from °vacanemā° ||   **15** ΨPPrM bhavati || Pr ins. jaṇ after mucyatām ||   **16** P om. 'sau; L<sup>1</sup> mocitā sau ||   **17** Pr tāv, om. ad ||   **19** After °ādi, ΨPPrM kathā 12 || ||   **22** ΨP svararggyām, Pr svararggān || M evā 'smād bhū° ||   **23** M om. durgam || In bh gloss on 'bhidhatte: kathayati || ΨPPrM anyaparvatadurggam (Pr °rgam) ||

## Page 218.

**2** bhNAΨPL<sup>1</sup>Pr śocaye, M śecaye (or °rya°); Bh na śocate for sa śo° ||   **4** In bh, śrutā has been corr. by corr. to śrutāḥ, which is the reading of P ||   **5** P (not L<sup>1</sup>) produḥ ||   **7** Pr kasti for asti ||   **8** Pr pariśraman ||   **11** M niryo ||   **12** All our MSS. incl. A and Bh, but except Pr, pūtkartum; Pr mutkartum ||   **13** bhNΨP twice bila 3 for bilā 3; L<sup>1</sup> aho vila 3 aho bila 3; M aho bila 1 3 1 aho bila 1 3; Pr aho bila 3 (om. one aho bila 3); A aho bilat 1 ahe bilat (t being a misreading for 3). Bh, misunderstanding the significance of the figure 3: aho bila bila bila ity uktvā. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. tūṣṇīmbhūya || ΨPPrM om. bhūya, writing tūṣṇīmbhūyōpi ||   **14** N kathā for tvaya ||   **16** Pr

ākaraṇiyah || ΨPPrM nāhvasi ||      17 M praścān || NΨPPr āhvāyasi, M  
ahvāyasi ||      18 N tāvat for tac || M mūnan asya eṣā guhā ||      22 Ψ  
pravarttante, but the anusvāra put rather high over the r-hook ||      23  
N om. aham || M om. 'yam me ||      24 bhNM iti for eti || Pr akaroti ||

## Page 219.

1 M prati2vapūrṇa dibhāgā anyān ||      2 ΨPr dūrasthāne, corr. by cop. of Ψ  
by means of an almost imperceptible vertical stroke to dūrasthān; PL<sup>1</sup> om. dū-  
rasthān; ΨPrM ins. a second *api* after dūrasthān ||      3 ΨPL<sup>1</sup> palāyamāno, the two  
*o*-strokes being deleted by cop. of Ψ by means of two dots over them ||      3  
After ādi, ΨPPr kathā || 13 ||, M kathā 12, corr. by the copyist to 13 ||      5 M  
tad evaṁ ma ryaciṁtayat, &c., l. 7; the missing text has been supplied by the  
copyist himself in the next line ||      M parivā, om. rānugato; N °rānurakto for  
°rānugato ||      7 Pr sthirajīviti hr̄ṣṭa° ||      8 M gateḥ || Ψ mūḍhamūnasas ||  
9 M om. yataḥ ||      10 Pr dī(new line)dīrgha° ||      11 M om. sya na cirāt ||  
15 bhNΨPPr ekaikām; A svakulāyaīkaikām, with a small *e* over *aī*; Bh  
sa svakulāye pratyaham ekaikām vana° ||      M vanayāṣṭikām || Pr guhādinārthaṁ ||  
N om. one dine ||      Pr om. na ||      Pr transp.: te ca ||      16 bhN atha for  
athavā ||      21 N mayā kṛtā ||      22 In bh under prakṣipa gloss tvām ||  
24 M tava for tāta ||      25 bhNΨPPr praṇadhir; A with us; Bh iha for  
praṇidhir ||      26 Pr aṁdho 'trāpa°, M 'nyatra pāsaranaṁ || N tvaryatāṁ  
once only ||      29 Ψ rise[new page]śeṣataḥ, Pr vivoṣataḥ ||      30 ΨPL<sup>1</sup>  
tadrasāṁphalam, bhN tatphalam, PrM and Hamb. MSS. with us ||      31  
ΨPPrM gr̄hāgatas, bhN guhāyātas, Bh yad guhāyātasya te; the reading of  
bhN is excellent in itself; but Hamb. MSS. and A with us ||      ΨPL<sup>1</sup>  
nirvākulatāya ||

## Page 220.

1 M jalāmnī ||      4 M °pādadvurggam ||      5 Pr samadhye ||      6 ΨPPrM  
tvayā kathām || M om. yataḥ ||      7 bhNΨPPrM śu for tu; ep. Śār. 136, 21.  
A Bh with us || Pr purṇya° ||      8 N na vāri° ||      12 M karanibhau, om.  
kari; N karikarinibho ||      13 N stribaddhadvan karaū ||      16 In bh gloss  
on darvī°: kaḍachī ||      17 M ins. sa before bhi° ||      bhNAΨPPr mātsya°, M  
°mātsya°. Bh with us || N sūdravat ||      18 N om. all the text between ya  
of yad, and p. 236, l. 8 ||      19 Pr kūlopeksi ||      20 M °sphurugu° ||      21  
M °vila [a later hand adds h] sa ṣryasācī || In bh gloss on savyasācī: arjuna ||  
22 Cop. of bh satā over yatā of prārthayatā ||      bh manena for janena ||  
nigrhya in bh corr. to nagrhya ||      25 In bh gloss on dharmātmajah: yudhi-  
ṣṭira (!) ||      26 bhΨPPr kaum̄tiputrau (with gloss in bh: sahadevanakula),  
M kautīputrau; A kum̄tiputrau; Bh mādrīputrau ||      27 Pr gokarṇasānī° ||  
In bh gloss on °presyatām: dāsa ||      28 Pr yauvanya° ||      29 Ψ om. sāpi,

but supplies *sápi* in marg.; P *sápi* || Pr *vidasā* || M *ā* for *āgatā* || **32**  
M *yadāriṇā* || **33** bh ins. *tad* before *evam*. Sār. 137, 21 *deva* in the  
place of *tad* || ΨPMPr transp. *na* after *tādṛg* ||

## Page 221.

**1** Pr *anekaśāstrep*y || Pr °*buddhi* || ΨPPrM ins. *ca* before *dhimān* ||  
**5** bh *apasarpa* || M *sadharmmātrvān* || **7** P *drṣṭāḥ drṣṭā*, M *drṣṭvāḥ drṣṭvāḥ*,  
Pr *drṣṭvā drṣṭāḥ* || **9** bh *ārvto* || **10** M om. *ucyate* | *durmantriṇām kam* ||  
**22** All our MSS., and SP 1480 (except one revised MS.) *mahatā*; cp.  
Sār. 139, 2 || **25** bh *paripretavayā*, corr. by corr. to *parigatavayo*; ΨPPr  
*parinīta*° || **26** Pr *eṣam* for *evam* || In bh *nāma*, of which *āma* is still  
to be made out, if the leaf is looked at against the light, is covered with  
ink || **27** ΨP *upāgamyādhṛtāparitam*, M *upāgatasyādhṛtāparitam*, Pr *upā-*  
*gamyādhṛtāparitam* || **28** Pr *udake prāptā*° ||

## Page 222.

**5** ΨPM *aṇtaraprakrānto* || bh *vrāhmanasya sūnor* || **6** bh ΨPPrM  
°*jalāṇṭastho*; A *hradataṭastho*; Bh *hradanaṭajalāṇṭastho* || **7** ΨPPr 'mguste' ||  
**8** Pr *duḥkhindā*° || bh *prāptaḥ* for *śaptah* || **12** M om. *ca* || **13**  
bh ΨPPrM *durdura*°, A *dardura*°, Bh *durdvara*° || **14** bh ΨP 'tyudbhutam,  
corr. to our reading by corr. of bh || bh *api* for *iti* || **15** Pr *sasāṇbhra*  
*dād* || ΨPM *phaṇadeśam*, Pr *phaṇadeśasyam* || **18** PM *ātmapuspārtham* ||  
**20** M *kariṇīyānam* || **23** Pr *sādhūdyate*; M *kim madya ta syādūdyate* || **24**  
M *daviṣayo 'bravīt* ||

## Page 223.

**3** bh A ΨPPrM *praśāpo* for *vipraśāpo*; Bh with us || **4** M *bhekṣaya*  
for *bhakṣayan* || **7** ABh *hy ete*; but A continues *cchala*°, Bh *sthala*° (a mis-  
reading for *cchala*°); Sār. β 140, 12 *ma*° *vividhāhārāś* || **8** In bh gloss on  
*khādato*: *bhakṣamāṇasya* || **9** Pr *kṛtavacana*° || **12** M *yasmākam* for *yad*  
*asmākam* || M *vāhyasi* || **13** M om. *mandaviṣo 'bravīt* || **14** M *'sti* ||  
bh ΨPPrM Bh *durduraiḥ*, A *darddurah* (!) || **15** In bh, *kiṇcīt*° seems to have  
been corr. to *kaṇcīt*° by cop. || **19** M om. *pumścaly* || bh Pr *sakhaṇḍa*,  
ΨPM *sakhaṇḍu*, bh ΨPPrM *ghrtapūrṇān*, but cp. 224, 11 f.; A with us. Bh  
*vividhaghṛtāpūrān*. Gloss in bh: *modikān* || **20** ΨPPr *kadāpi*, M *kadāpir* ||  
M *drṣṭvā uktā ca* || **22** M *satyah* ||

## Page 224.

**1** Ψ jumps from the first *deryā* to the second *deryā* (l. 3), om. one of  
them and all between them. But the missing text supplied by cop. in  
marg. || **2** M *balibhakṣya*° || **4** bh *nividi*° || Pr *asyate* for *mamsyate* ||

- 7** M 'drśo || **8** P om. āgatya snānā || **9** ΨPPrM °kriyā° for °balikriyā° || **11** M yadi tasya tra dyu vrāhmaṇah kiṁ, &c., l. 17 || bhΨPr gṛtagṛtagṛtapūrādi, P gṛtagṛtagṛtapūrādi, M gṛtagṛtapūrādi || **16** bhΨPPr tasya; ABh with us || **17** P inserts ra after mama || **18** Ψ abhyāsam gataṁ, P alpāsaṁgataṁ, a misreading of the form which bhyā has in Ψ || **22** After ādi, ΨPPrM add 15 kathā || **24** bh svādāyati, corrected by corr. to āsvādayati, ΨP svādāya iti ||

### Page 225.

- 2** Pr viruddham vacaḥ || **3** bh °pracchedanārthaṁ; Pr °thacchādanādanārthaṁ || **7** After iti, ΨPM add 14 kathā ||, Pr 16 kathā || || **10** Ψ vāryoyo, P vāyo, M Pr vāyur yo for vāryogho || **12** P navālamkāra° || **15** M om. agni° śatru° || **16** M prājñe || **17** ΨPPr tatra for tan na; M tatrāhavalam̄ śoryaṁ, &c. || **18** Pr vijñayāya || **25** P viṣṇavaṇ || **26** Pr spharati || **28** tathā in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P tathā || 54 naya° || **29** ΨP samsarggi°, in Ψ i deleted with a nearly invisible dot under the i-stroke ||

### Page 226.

- 1** bh tvayā ānukṛtyena for trayānukūlyena, Ψ tvayā ānūlyena, corr. by cop. of Ψ to our reading || **5** ΨPPr uttāngāgrah, M uktāngāgrah || **6** ΨPPr nāubhyarcyaś chi° || **10** ΨP varśabhiḥ || **14** bhΨPPrM śikṣyāmi; ABh with us || **15** bhAΨPPr upekṣyamāṇāḥ, M upekṣyamāṇā, Bh apeksya-māṇāḥ || **16** Pr kicit || **18** ΨPPrM yathāpūrva || bh nīdrālōbho || ΨPPrM bhavīyasi || **23** Pr °ryasaninā and gataḥ || **24** Pr sāmarthe || ΨPPr 'vakāsaviśayāś || ΨP nivṛtiḥ || **25** Ψ avasitasya kā°, sya being deleted by cop. || **29** Pr ryasaneṣu nādaro || **30** Pr bhūpate || **33** ΨPPrM tatra for na ca ||

### Page 227.

- 2** bh vīprāmīlambhinī; gloss in bh: parapurasāsaktā || **4** bhΨP °saṁ-gatim, PrMBh °saṁgatir; A with us. Read °saṁgatir; ep. Śār. A 266 || ΨP durapacārā, M durapavārā || ΨP saṁdhyācalekhēva, Pr saṁdhyāvalekhēva || M °budvudābhīva bhamgurā, svabhā being supplied by the copyist in the next line || **8** Ψ rājyām, perhaps corr. to rājñām || **9** ΨPPr sahāṁbhasair vāpadam || **12** Gloss in bh on vṛṣṇīnām: yādava || **14** Pr param trāyate for pari° || **16** M badhā || **17** vainyāḥ is the spelling of our MSS. || **20** P naśaḥ, the other MSS. with us || **22** bh na tu for nanu || **23** M om. tāḥ pramadāś || **24** Pr nāś ci for tāś ca || **27** After tantram ΨPPrM insert: kathā || 15 || **29** M śatresu (sic!) || **31** For the figure 3, which stands also in A, bh has only a flourish, adding: iti ṛtīyam ākhānakam samāptam || flourish || 3 ||; Pr 13 for

3 ; after 3, Ψ two flourishes, śrīḥ, and a third flourish; Pr one flourish and 603॥ After the stanza Bh : *trīyam tamtrām samāptam* ॥ flourish ॥ śrī ॥ *sāṃvat* 1442 *varse* śrī. Then two groups of akṣaras completely smeared with ink by cop. ॥

## BOOK IV.

## Page 228.

**1** bhΦ om. the Jain diagram (*arhaṃ*); Bh ins. the Jain diagram and *om namo vināyakāya* before the beginning ॥    **2** Φ *athadam* ॥ M *labdhā-praṇāśanāmaca°*; Φ *labdhaprāṇāśam* ॥    **3** Bh *tkṛptam* for *prāptam* ॥ Φ *sāṃtunaiḥ* ॥    **5** Φ *pryacchamati* ॥ Bh *prāha* for *kathayati* ॥    **6** Φ *jambū-nāmapādapaḥ* ॥    **7** Pr *athastāt*, Φ *adhastā* ॥ Bh *karālamukho* ॥    **8** Bh *sakomala°* ॥ Bh *nyaviśat* ॥    **9** Bh *suhṛt* for *tad* ॥ Pr *tada* for *tad* ॥ Bh *bhaya* for *bhakṣaya* ॥    **11** Φ *saprāpte* ॥ P *nu*, Bh *tva* for *tu* ॥    **12** Φ *gotragecaraṇam* ॥ Φ *svādhyam* ॥ Pr *svādhyāya daśam* ॥ Bh *ca* for *vā* ॥    **13** Φ *ceśvadevāmte* ॥    **14** Φ *dūrāyāmtaṁ* ॥ bh *pathaḥ śrāṇtam* ॥ Φ *vaiśvade-vātanum āgataṁ* ॥    **15** Φ *pūjaye* ॥    **16** BhΦ om. *anyac ca* ॥ Φ *athajito* ॥ ΨPPMΦ *yas tu* for *yasya* ॥    **17** Bh transp.: *vimukhās tasya pi°* ॥ Φ *sa* for *saha* ॥ PrΦ *daivateḥ* ॥    **18** Bh *evam muktvā* ॥ Φ *uktā* ॥ Φ *tasmaiḥ* ॥ Φ *taitam* for *tena* ॥ Bh *ciragoṣṭisukham* ॥    **19** M *anubhūyopi*, om. *bhūya* ॥ Φ *bhūpi* for *bhūyo 'pi* ॥ Bh *adhyāsta* ॥ BhΦ *eva* for *evam* ॥ Φ *to* for *tau* ॥ **20** Φ *jambūchāyām śruitau* ॥ Φ *makare* ॥    **21** Pr *sapatnyāḥ* ॥ Pr *tayā 'nyamasminn*, Bh *tayā anyasminn* ॥ Pr *ani* for *ahani* ॥    **22** ΨPPMΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* ॥ Φ *prāpnoti* ॥    **23** Φ *paramasuhud* ॥ Bh *prītipūrtham* ॥ M *phalāni* twice ॥    **24** Pr *vedrśyāny* ॥ Bh *amṛtamaya-phalāni* ॥

## Page 229.

**1** Φ *bhāryāyā*; Pr om. *bhāryayā* ॥ Pr om. *tat* ॥ ΨPMΦ om. *me* ॥    **2** ΨPPM om. *bhadre* ॥    **3** Pr *pratipannam bhrātā* ॥ Bh om. *phaladātā tato* ॥ bh *vyāpāditum*, Pr *vyāpādayartu* ॥    **4** Φ *tyajāṇum* ॥    **5** Pr *prasūte* for the first *prasūyate* ॥    **6** Φ *saudaryād* ॥ P *bāṇḍhavān* ॥    **7** Bh *so 'vravīt* ॥ Φ *kudāci* ॥    **8** Bh *tadanugatas*, bh *tadanurāgas* ॥ Bh *sakaladinam*, om. *api* and *tatra* ॥ Φ *mamayasi* ॥    **9** M *yayā* for *mayā* ॥ Φ *prāyau hutavahu°* ॥ Bh *protsvasasi*. The Hamb. MSS. have the correct form *procchvasi* ॥    **10** Pr *ālam°varso* ॥ Φ *dgadaye* for *hrdaye* ॥    **11** M *tnyā*, om. *svapā* ॥ Pr *purutāḥ*, Φ *pupurataḥ* ॥ Φ *uvācaḥ* ॥    **13** Φ *prāṇavallabham* ॥ Φ *kasmā* ॥ Φ *kṣopena* for *kopane*; Pr *kopane kopanevyasi* ॥    **14** Φ *tadvacam* ॥    **16** Pr *seyam*, ΨP

saīvam || M om. saīva sthitā || Φ kṛttimabhāvaramyā || **17** Φ asmākam ||  
 Bh tava for na ca || Bh ihāvakāśam, Φ ihāvakāśa || **18** Φ tasmā || Φ  
 caranāraṇapātā° || **19** bh na te || **20** Ψ tasyā, the ā-stroke del. again  
 by cop. putting a little stroke over it; P misunderstanding this, replaces  
 the ā-stroke by daṇḍa || Pr hrdaye || **22** Pr niścijam || ΨPPrM ciṇṭā-  
 kulacittah || **24** ΨPPrM ekāgrahas, in Pr corr. by cop. from ekagrahas ||  
**25** M vānarā yābhām sodvegam || **27** M om. na ca subhāśitādi paṭhasi ||  
**28** Pr ciravelāyā || **29** P svasukham, M sumukham || Ψ tasya dvāra°,  
 svagr̥ha being added in margin by corr. || Pr °darśanāpi || **30** bh pra-  
 tyupakā at the end of the page, om. the following words and continuing  
 rārtham, l. 33 || M mr̥tyupakāram || ΨP karomi || **31** Pr core ||

## Page 230.

**3** M °vāṇḍanāmā° || **7** yuṣmadhyam add. in Ψ by corr. in marg. ||  
 bhPr om. ca || **9** M asti saraṇlinapradetro 'smadgrham || M om. n  
 mama || **11** M ta for tava || Pr ādhaḥ || In Ψ, the dot at the beginning  
 of the superior horizontal stroke of nu in tathānuṣṭhite—every superior  
 horizontal line has such a dot—see our Tables in vol. xi—has melted  
 together with the second horizontal line to the effect that the whole word  
 looks like °āmuṣṭite; P misreading or correcting this: °āpusṭite || **13** bh  
 mama pr̥ṣṭa° || Pr °salitvāt || **17** Pr makarāḥ prāha || **20** bhΨPPrMΦ  
 tathaīva for tatraīva; A Bh with us. In the Hamb. MSS., the two words are  
 missing || M ma for mama || Φ susvāduhṛdayena vinā śūnyahṛdayo 'trānitāḥ, &c.,  
 l. 21 || ΨPPrM samānetavyam || **22** Pr yene sā || **23** aham ca tvām ca  
 also A; Hamb. MSS.; aham tvām svāśrayam [I adds am] eva jaṇbū° || **24**  
 Pr nirṛtya || ΨPPrM ḍagamat || bh °prātaḥ for °śataḥ || ΨPPrM dirgha-  
 dirghataracāṇkramaṇena, M dirgharatacāṇkramaṇāt || **28** Pr om. viśvaste at  
 the beginning of a new line; P om. set of the second viśvaset || **29** P om.  
 viśvā of viśvāsād || Pr nakṛmtati || **31** ΨPM nivarttate, Pr nivarttamte for  
 uttiṣṭhati || **32** M g for dhig || **33** M om. n na ||

## Page 231.

**2** In bh gloss on aśvatarī: ghesara || **3** ΨPPrM kim mūḍhena mayāsyā  
 (M transp. the sva of svābhīprayo with °sya of mayāsyā) || **4** ΨPPr punar api  
 kathāṇcid, M pu° a° cathāṇcid (or vathāṇvid), but in Ψ, there is a small hook  
 before punar api over the line, and a rather imperceptible 2 over punar api,  
 with a small vertical stroke at the right-hand end of pi over the line together  
 with two small vertical strokes over dvi of °cid vi°. This means, no doubt,  
 a correction to the reading of bh N. This correction was not understood by  
 the copyists of P and of the original of M—if the marks did not simply escape

their attention—as the current method of indicating transpositions in MSS. is to put the figures 2 and 1 over the akṣaras or words in question (see vol. xi, Table II, no. 8, 9 d) || 5 For *mitraḥasyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadanḍa after *mitrasya*, evidently a misreading of *mitrasyā* of bh's original. Simpl. MSS. HI read: *mitra hāsyena mayā tēbhī-prāyo labdhah̄ tasyā na kiṁcid* [H<sup>t</sup>] *dhrdayena* [H<sup>hr</sup>] *prayojanam asti*; h first sentence with HI (only with the blunder *laccah*); then: *tad apy anavi tasyāpi hrdayena prayojanap* || M *mayābhīprāyapari*<sup>o</sup> || 7 Pr *nām* for *tvām* || ΨPPrM *akumṭhotkamṭhā* || Pr *dusṭatā* for *dusṭa* || 8 Pr *māham* || bh *gamiṣyāmi* || After *āgamisyāmi*, ΨPPrM ins. 1 *kathā* || 10 M *kṣīpanarā* || 11 M *dhiyadarśanasya* || 16 Pr *gaṭā*<sup>o</sup> for *gaṭi*<sup>o</sup> || 19 M *yonopakṛtām*; Simpl. H with us, Ih *yenāpaktiām* || M *sahitām* for *hasitām* || 20 *upakṛtya* also Simpl. HIh || 21 PrM *salile* for *sa bile* || M om. all between *kṛṣṇasarpam* and *tatra*, l. 22 || 22 Pr *evām* for *enaām* || 25 bhΨPM *vyathākāram*; PrA and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādalagnām karasthena* (fourth pāda with us) || bh and Hamb. MS. I *kamṭakenaīva* || 26 Pr *gacchā* || Pr *āhūyatavān* ||

## Page 232.

1 bh *priyadarśanēhīti* || 2 M *nāha* for *na* (misread for *na hi*?) || 3 Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M *bhavīṣyasi* || 8 P *usadhi*<sup>o</sup> || 11 Pr *vatsakāśām* || 16 Pr om. *gaṅgādatta āha* || 21 Pr *dgade* || M *tuḍāgām*, om. *vā* || 22 bh *saṁśrayaḥ* for *mamā*<sup>o</sup> || M om. *sarpa āha*; Pr ins. *sa* after *sarpa* ||

## Page 233.

2 M *citām* or *vitaām* for *hitām* || Pr *pariṇāyet* for *pa° yat* || M *bhṛtim* for *bhūtim* || 4 Pr *jalāmpāmtye* || M *rañ* for *ramyatarām* || P *ramyatarako-taram*. This is a misreading of Ψ, which writes *ramyatarā* [new line] *koṭaram*, see p. 1, 'Anusvāra' || 6 M *vāḥ* for *vṛddhaḥ* || 9 M *prāneḥ pari*<sup>o</sup> || 10 Pr *sukhopāyām* || Pr *ārabhyate* || M *budhyāḥ* || 11 Pr *ta* for *tam* || Pr *yady evām* twice || 13 ΨPPrM *sukhopāyena tvām* || 14 Ψ *'smarijano*, cop. adding *t pa* over the line between *sma* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P: *'sma parijano* || ΨP *varśayāmi*, in Ψ corr. with *gamboge* to our reading || 15 After *iti*, Ψ a small mark, om. *sarpa āha*; P *sarpa āha* || 21 Pr *śanaiḥ rbhakṣiptā*, om. *śanai* || 22 Pr *viśvā*, om. *sya* || bh om. *bhadra*; Hamb. MSS. have it ||

## Page 234.

1 M *ghaṭimārggena* || 4 Pr *svargīyam* || P *praccha* || 5 M *tulita-manā* || 7 M *nesedhayitasyāmi* || 11 ΨPPrM *tataḥ* for *tat* || 13 Pr

vādarādaram || **16** M tuḥsahāḥ || **19** Pr ete deva for etad eva || Pr svalpā || **23** ΨP rastrai || Pr yatra yatrō° || PPr °viśyati || **24** M om. s tu vṛtta ||

## Page 235.

**1** bh bhakṣayitā || bh sutadatto; Hamb. MSS. Yamunadatto || **2** M om. tāḥ | tam drṣṭvā gaṅgada || tam also Hamb. MSS. || **3** bh tata svapatnyā, ΨPPrM tatas tatpatnyā° || **5** paritrāṇ also Hamb. MSS. || **8** Pr priyadarśanōktam || **11** M om. na tva || M ins. na before ciṇṭā || **12** Pr tadānyeṣām || **13** bh bhakṣyo, P abhakṣo || **14** M ekāṁ for evam || M bhavati || **16** bhAΨPM (not Pr) Bh pratīkṣyamānas; Hamb. MSS. the same mistake (H pratīkṣyamānahs) || **17** Pr eva koṭaravāsinām, om. kūpe 'nya || **18** bh sāhājyaṁ || **19** M gaṅgadattasmākāśām || Pr jālāśaye nama || **20** ΨPPr yad for yady; M yadānye || In the upper margin of fol. 147 b, which contains the text from yad, l. 20, to t simhasya, p. 236, l. 18, the glossator of bh gives the following śārdūlavikṛīdita-stanza, without any indication as to the place where it should be inserted: rāmo hemamrgaṇ na vetti | naghūṣo yāne yunakti dvijān | viṣṇasyāva savatsadhenuharaṇe yātā matis cārjune | dyūte bhrātṛyatuṣṭhayam ya mahiṣīm dharmātmajo dattavān | prāyah satpuruṣopy anarthasamaye budhyā parityajyate | 1 || **21** bh om. atra; M nāhaṁ trayā vistūp śaknomi || **22** Pr trā for trām || M bhavēti for tava, iti || **23** bh gaṅgadatta || **24** bhAΨPPr samīkṣyamānas, Bh iksamānas ||

## Page 236.

**1** M śighragamyatām || **2** Pr samāgatyatām iti || **8** With this line, N sets in again, misreading it as follows: patraṇ patitam visarjayām āsa || After āsa, ΨPPrM insert: kathā || 2 || **9** Pr bhadro for tad bho || N gaṅga iva datta || **10** bh ḥāsyāmi, N ḥāsyāmi for ḥāsyāmi || Pr naīta yudyate || N ins. va after me || **11** Pr prāyopraveśanam || **12** N gr̄ham for aham || bhNΨPPrMΦ drṣṭvā(')pāyo; Bh Hamb. MSS. and A with us. Simpl. h om. this word || **13** bhNΨPPrM and Simpl. HI (not h) drṣṭvāpāyo; A with us; Bh sa for drṣṭāpāyo; P mūtāḥ for mṛtāḥ || **17** ΨP dhūsako, in Ψ an almost imperceptible ra being added over the line above dhū (!) || N sadānupāryo || **18** M om. hastinā saha || **19** bhNΨPPrΦ ca acalāt, M ca acalatāt; ABh tasya ca acalanāt, but corr. by cop. of A to tasya ca abalanāt; Simpl. MSS. HIh tasyācalanāt || **22** N tum for calitum || Pr śruśrūṣām || **24** M tat śrugālo || N 'nvesane || All our MSS. incl. ABh kiṁcit; Hamb. MSS. kiṁcidgrāmam. See above, p. 31 ||

## Page 237.

**1** Pr *samīpararttanam* || M *bhadāgote pravṛvākurāñi kṛchrād* || **2** ΨP  
*pravila°* || Pr *tataś cānena* || **3** Pr *tvābhīhita* || N *māsa* || **5** N  
*bhaginisuta* || M ins. *rā* before *kim* || **6** ΨPPrM *atibhareṇa* || N *vāsa°* for  
*ghāsa°* || N om. *na* || **7** Pr *bhakṣato* || N *śarīrapuṣṭam* || **9** P *makata°*,  
 ΨP *ṣadr̥asappa°*, bhNΨPMΦ *prāgro*; Simpl. HI and Pr with us; ABh  
 with us, but *ṣispa°*; Simpl. h: *mavakataḥ*||*sadr̥asāspaprāyo* || **11** Pr  
*bhavatām* || **13** M *mām ivām radā* || M *madbhujapararakṣita* || N *tatrāsti*  
 for *tan nāsti* || **14** Pr *pradeśah* || **15** Pr *ti* for *tisro* || N *rāsabho* ||  
**17** Pr *ānayaḥ* || **18** Pr *śṛgālavanam* || **19** ΨPPr *lambakarṇṇam uvāca*,  
 om. *tam*; M om. *tam* and *ca* || **21** Pr *eṣām* for *ekām* || N *uktvā* || **22**  
 ΨP *sāṃgatau*, Pr *sāṃgatau* || **23** bhN *simhāṃtakam* || N *upāgataḥ* || **24**  
 M *kramātikaptāptam* || N *iti* for *api* ||

## Page 238.

**1** P *mamyamānaḥ*, M *gamyamānaḥ* || **2** M *daivākamapi* || **5** ΨPPrM  
 om. *iti* || **7** ΨPM *dṛṣṭvās tarikramo* || **9** Pr *gaccheta* || **10** N *sajjī-*  
*tavaikrameṇa* || Pr *emaṇ* for *enam* || **12** N ins. *aham* before *atra* || **14**  
 N *jāgarūṭhaḥ tiṣṭati* || **15** Pr *carana* for *caraṇas* || **17** Pr om. *tat* ||  
**18** bh *vajropamatha*[ *tha* corr. to *pra* by corr.]*hārād*; N *vajropamāṇḍya*[*dyā*  
 del. again by cop.]*prārād* || bhN *yuktaḥ* for *muktaḥ* || **19** Pr *prāhasann* ||  
**20** N *icchatā* for *utthitā* || **21** N om. *tayā* || ΨPPrMΦ ins. *'pi* after  
*naśyato* || ΨP *hasta* || **23** Pr *prāyopraveśanā°* || **24** bhNΨPΦ transp.:  
*agniṇī* *vā jalām*, but cop. of Ψ deletes *vā* by two very small strokes. M  
*agnijalām vā*; A *agniṇī rā jalām rā*; PrBh and Simpl. HI with us (*H agni*);  
 Simpl. h: *tadāgnīṇī jalām vā pravisāmi* || N *pravisyāmi* ||

## Page 239.

**2** Pr transp.: *te strīhatyā*, adding *haṇ* || Pr om. *manmathaś ca kopam*  
*karisyati* || ΨPM *prakopam* for *kopam* || **4** bhN *jayanīṇ* || In N, *sāṃpā-*  
*danīm* has been corr. by cop. to *sāṃpādinīm*, which is the reading of  
 bhΨPPr || **5** N *enām ya pravidvāya* || **6** Pr *taddose* || bh *vinirhitya*,  
 N *rihatya* || P *nargrakṛtā* || **7** M *raktapañcikṛtvās ca* || M *kāś* for *kāpālikāś* ||  
**10** bhN *daivad yaḥ karoti* || **11** N *loka* || **13** ΨPPrM *prāgratsajjita°* ||  
**17** N *prāha* for *āha* || **20** bhN *eṣyām* for *evāyam* || Pr ins. *matya* after  
*āgatya* || **21** N *tām* for *tvām* || **23** In N, the second pāda runs thus:  
*dṛṣṭvā sā* [corr. to *sa* by cop.] *tvām bha°* || **24** bhN *ca* for *yaḥ* ||

## Page 240.

**3** Ψ *nāḥalambakarṇo*; PPrM *nāḥam*, om. *api* || After *iti*, ΨPPrM ins.  
*kathā* 3 || **4** bhN *yudhiṣṭhireṇa ca* || Pr om. *satyara* || N *vināśitaḥ* ||

**6** Pr *svārthā* || **10** M *pramattasikṣṇāgnabhāmṛdakarpparasyo*° || Pr *dhāvataḥ* *pa*° || **11** M *s* for *tataś* || ΨP *°paṭo*, PrM *°paṭto* for *°taṭo* || **14** Pr *rājakaṣevakaiḥ* || **15** Pr *°lākārakarppara*° || **18** N *paśyāmiti* *te* || **21** bhNAΨPPrMBh and Simpl. Hlh *prakalpa*° || M *gaje* || N *saṃnayamāneśu* || M om. *vājiṣu* || **22** Pr om. *te* ||

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**2** M *ma rāyam* for *na cāyam* || **3** N *karparōyam* for *karparaprahāro* *yam* || **4** N *kalaśatām* for *karālatām* || M *vam̄iti* for *vāñcito* || **5** ΨPM *yam* for *'ham* || **6** In N, the text between *kumbhakāraḥ* and *atha*, l. 16, has been supplied by 2nd hand (N<sup>1</sup>) on a blank left free by copyist || N<sup>1</sup> *evam* for *maīvam* || **7** Pr *bho bhoḥ* || **8** M *gamyate* || M om. *yataḥ* || **9** Pr *putrakah* || **11** ΨPr transp.: *katham etat* || *kulāla āha* ||, P *katham etat* || *kulālā āha* || *rājā ka*°; M *kathas etat* *kulāla āha* || *rājā ka*° || **13** Pr *siṁham siṁhamithunam* || **14** M *putradvayīm* || ΨPPrM om. *nityam* || N<sup>1</sup> *mrgādi* || **15** Pr *siṁhā* || N<sup>1</sup> om. *vane*; Pr *vane vane* || Pr *bhramatā* || **17** Pr *āgavṛtā* || N *śrīgālaḥ śisuh* || **18** N *kṛtānukaṇḍpaina* || **19** Pr *siṁhāḥ* || Pr *siṁhābhi*° || **22** ΨPPrM *bālaś* ||

**Page 242.**

**1** M *°bale* || bh *prakarttaryam* || In Pr *karkicit* corr. by cop. from *kasyacit* || **3** N ins. a second *enam* before *pathyam* || bh *amyam*, N *abhyam*, AΨPPr *anyam* for *anyat*, Bh with us || **5** Pr om. *aham* || **7** N *karttaryam* for *krtyam syāt* || **9** P *tasmāt samāyam* || N *trtīye* [e del. by cop.] *putro* || **11** Pr *śiśirāḥ* || ΨPPr *ekāhāravīhārā*, M *ekāhā* ~ *rā*; see above, p. 31 || **13** In bh *samāyātaḥ* has been corrected by the copyist himself from *samājagāma* || **15** N *°kulaśaśutrus* || M *tat tat ta na gaṇtavyam* || PN om. *tat* || **16** N *dhāvitāḥ* || N *jyeṣṭebāṇḍhavarbhagnān* || **19** ΨP *jāiite* || N *bhamgati-vāpnuyāt* || **20** ΨPPrM om. *tathā ca* || **22** Pr *sūrān* || **23** N *jyeṣṭa-prācchaceṣṭitem* || **24** N *ūcuh* ||

**Page 243.**

**2** ΨP *tām̄mralocanas* || **3** Pr *siṁhā ekāmte* || N *puruṣam* || ΨP *pra-yodhito*, in Ψ corr. with two very small strokes to our reading || **4** N *menam* for *maīvam* || **5** N *māṇtrvanena* for *sāñtvavacanena* || N *prabhūtatarakopā* [pū deleted by cop.] *ṣṭāviṣṭas* || **6** N *vidyābhyaśakailāśena* || **7** N *yenaītā* || N *upaharasyatāt mayā ārasyam etau vyāpādamīyau* || **8** Pr om. *tasya* || N *icchaṇti* || **9** Pr *śūrobbhi kṛ*° || Pr *daśāṇīyo* || N *putrakah* || **10** Pr *kulena smin*, ΨPM *kule tasmin* || N (not bh, which writes exactly as our text), ΨPPrM *saṃutpanno* for *tvam u*° || ΨPPrM *gajo yatra* || **11** N *tataḥ* for *tat* || M adds *parayā* after *kṛpāparayā* || **12** N *dhatau* for

etau || N satputrau || M om. matputrau || Pr sīśu trām || 13 N nānārutyām for tāvad drutataram || N svajātīnā || 14 N nihito || 15 PM (not ΨPr!) bhītamanāḥ || N śanaiḥ r [misreading of 2] for śa° śa° || 18 N gatataram for drutataram || 20 After ādi, ΨPPrM insert 56 kathā 5 || || 21 N srīyorthe || M anu, om. śṭhātum || M ins. nā before na hi || 23 bhN svakule || 24 Pr sa mā tya° || M na for narah || 25 For katham etat, M katha tathā hi metad ||

## Page 244.

2 In Ψ, the words *tasya ca*, &c. to *brāhmaṇah*, l. 4 incl. written in marg. by cop. || 3 Pr sōpi || bhM kuṭūmbena || Pr kalahamāno for ka° a°; M ha for kalahāṇi || 5 bhΨPM svakuṭūmbaṁ; NBhPr with us; A has a gap here || 6 N mahāgr̄hīmadhye || 7 M mā for mām || M bādhyaṭe || N kāpy for krāpy || 8 M ins. sahitrā after gr̄hitrā || 9 N ḍakāśarācām || 10 In Ψ, tathā hi written in marg. by cop. || 11 Before tac, ΨP wrongly insert atha tau jalāṁ pītvā, repeating these words afterwards in their right place. In Ψ three almost imperceptible dots, one over a at the beginning, two over trā at the end of the interpolation. Under the beginning and the end of the interpolation, nearly as imperceptible horizontal strokes || 12 M varttaṁ for dattam || bhNΨPPrM tārvatsamam; A with us. In Bh all the text is missing from tathā hi, l. 10, to titrāt, p. 260, l. 2, both exclusive || 13 After brāhmaṇi, Ψ tat śrutvā vrāhmaṇena śucibhūya tisṛbhīḥ svajīrita, ta being unfinished. These words deleted again by two distinct horizontal strokes, one under the beginning, one under the end of this interpolation || N om. ca sā, M om. sā || N jalāṁ tau || 14 N cā nakṣiyitvā || 15 ΨP puppavāṭikām || N brāhmaṇo twice || 17 ΨP puppavāṭikāyām || 18 N puṅgur, M parāṅgur || M khetayāmāto, N kheyamāno || 19 bhN °ṇābhihi-tayā || 20 Pr ya for yadi || N tat sama saktō || M satkāya for saktā || Pr paṅgur 'abrarīra | kiṁ || 21 Pr om. sābravit || 23 N sunānamtaram || N sōbravit ||

## Page 245.

4 Pr sōbravit || ΨP tadaītasyāpi || 6 Between yādā and grāmāntaram, N inserts the text from riṇanirmalayaśāḥ (!), p. 246, l. 17, to bhāryā (incl.), p. 247, l. 1 || 7 M vacano sahāyo || 9 Pr sō'bravit || N parā° for peṭā° || 10 M om. tena || 11 Query: °viśrānto? This is Pr's reading. But all our other MSS. °viśrāntau || 13 Pr nare || bhNΨPPr śukla°, corrected by glossator of bh to our reading; M mukla°; A with us; Pr °cauryāra° || 15 M t for yāvat || 17 Pr sō'bravit || 18 N mama for mamaīṣa || N ryādhibodhito || Pr mahyā for mayā || 20 Pr bharttā || 24 Pr rājño || Pr om. rājan and the following words to rājābravit (excl. p. 246, 3) || N noyām for ayan [read sōyām] ||

## Page 246.

**1** bhNP (!) *rājāpi* || A *satkam* || **3** ΨPPrM insert a second *yat* before *kiṇcid* || A *satkam* || M *kiṇci* *va*(or *ca*)*hītam* || **5** N *prāha* || bh *triṣādikāṇ*, corrected by the glossator to *trīṣādikāṇ*, which is the reading of N || ΨPPrM *ca* for *tava* || **10** After *ādi*, ΨPPrM ins. *kathā* || **6** || **11** P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakāṇ* || **12** N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || **14** ΨPPrM *makara āha*, N *makara prāha* || **16** N *nareṇdra*°, om. 'neka' || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || **18** N in the first place *prthivyāṇ* || M °*tatrasacivo* || **19** N ins. *na* before *jāyā* in the first place || **20** M *prasādati* || **21** N *tuṣyati*, in the second place corr. by cop. || N in the first place *radatu* for *rada* || M *nisitam* for *niścitam* || **22** M *māṇḍayitvā* || **23** N in the second place *prasādābhībhavāmi* ||

## Page 247.

**1** After *bhāryā* N continues in the first place with *grāmāṇtaram*, &c., p. 245, l. 6 || M om. *na* before *tuṣyati* || **3** Pr *sō'bravīt* || Gloss in bh on *khalīṇāṇ*: *thodānucokaḍu* || **4** N *tāṁ* for *tvāṁ* || M *dhāvita* *heṣase*, om. *s tu yady aśravad* || **6** bhNΨP *rājñā*; APr with us || **7** bhNP *vararuci* || N *apiparvāṇi* || **8** ΨPPrM *na kiṇ kuryān na kiṇ dadyād iti* || **7** *kathā* || || **9** P *strīvaśyāḥ*, bh *strīvaśāḥ*, corr. by corr. to *strīvaśāḥ*, which is the reading of N || Ψ *taṇidbhētēna*, with a very small 1 over *dbhe* and an equally small 2 followed by a little vertical stroke over *ni*. This vertical stroke and the following 1 look almost exactly like an *i*, added over the line. Hence P *tadbhiṇitēna*, M *tiṇitēna* || **10** N *savāgdoṣeṇāīva*, ΨPPrM *vāgdoṣeṇāīva*, om. *sva* || **12** N *bādhyāṇte* || **13** ΨPPrM om. *tathā ca* || N ΨPPrM *rakṣamāṇo*; bhA with us || **18** bh *gardabhaiko*, N *gadāmbheko*, corr. to *gardabhaiko*, ΨP *garḍabhaiko*; APr *garḍabha eko* || M *prāsābhāvāta* || **21** ΨPPr *rāśabham* *pratīchādyā*, M *rāśabha pra*° || N *yavr̥kṣesuṣr̥jāmi*, M *yavakṣeṭrapālā*, om. *treṣūtsr̥jāmi te ca kṣe* || **22** Pr *tathā'muṣṭite* || Pr *karomi* ||

## Page 248.

**5** N *praticchinna* || ΨPPrM °*prahārasamūhair* || **7** ΨPPrM *rakṣa-*  
*māṇo* || After *iti*, ΨPPrM ins. *kathā* || **8** || **8** bh *bhāryā'naśane u*°, N  
*bhāryā'naśa u*°, ΨPPrM *bhāryā'naśanena u*°, A *bhāryā'anaśane u*° || **9** N om.  
*me* || **10** ΨP *cāpriya*°, M *vā priya*° || **11** M *nṛhaṇ* || **12** Ψ *vaiśvā-*  
*naraṇi pra*°, P *vaiścānaraṇi pra*° || **14** bhNA ΨPPrM *evāśīd*; but °*d* *yat* is  
evidently a misreading of °*r* *yyat*; Simpl. H *evāśīḥ*, I *evāśīḥ*; but h *aiva*  
*āśit* || M *strīvaśāḥ* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *dha* ||

- 16** Pr *kalahapriyah*, corr. by cop. to *kalahah priyah* || **19** N om. *ya* ||  
**20** M om. *yaj jihvāyām* || M *d* for *tad* || **22** bh *daurātṣyeneha*, Pr *daurātmenēha*, ΨNP *daurāsyeneha*, in Ψ <sup>°</sup>*ha* corr. by cop. from <sup>°</sup>*hi*; M *daurātmainehi*; A and Simpl. HI with us; Simpl. h *daurātmyainaīva* || **23** Pr *iyan*, ΨPM *iva* for *api* || **24** bhN *rūksāyā* || **25** N *nīrasāyām rasve henasam bālo bā*, M *nīrasāyā rasam bālikāyām vi* <sup>°</sup> || N *bālikāyā vikalpet* || **26** N *makaram* || Pr *astetat* || N *mamānarthaṁ me dvavaya sanjātam*; M *māmānartha* <sup>°</sup> || **27** M *'paramitrena* || M *athavā pahatānām*, &c., l. 28 || **29** N *īdrśam* || M *na vā* for *tara* || **30** M *varttā* for *bhartā* || Pr om. *ca*; Ψ *bhartārō*, with *ca* added over the line by cop., without deleting *ro*; P *bhartārō*, om. *ca* || bhN Pr *tu*, Ψ *cu*, PM *ca* for *nu*; A with us || N *paśyati* || **31** N *vānarah prāha* || *sōvraṇīt* supplied by cop. of Ψ in marg. ||

## Page 249.

- 2** NΨPPr *prativasati*, corr. by cop. of Ψ to our reading || P *hālikalāryā*, <sup>°</sup>*lā* being a misreading of Ψ's *bhā*, which looks somewhat similar to *lā*, as the left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol. xi, Table I, no. 4, 5 c || N om. all between <sup>°</sup>*cittā* and *pahārakena*, l. 5 || ΨP *nna* || **3** Pr *grha* || **6** ΨP *tvarddarśanena* || bhN *daķiṇām* || **7** Pr *dy* for *yady* || **9** M ins. *ta* before *tat* || N om. *ādāya* || **12** M *jñātvā* for *gatvā* || **13** Pr *svagrha*, N *sangṛham* for *svagṛham* || **14** N *sarvavittam* || M *ttam* for *vittam* || **15** Pr *daķiṇā* || **16** ΨP *sapramoda*, PrM *sapramodas* || M om. *yojana* || **17** After *ryatīte*, P ins. *te* || N om. *dhūrta*, writing *ś ciṇṭayām āsa* || **18** N *prśtavataḥ* || **19** Pr om. *asyā vittam* || **21** Ψ *breye* for *priye* || Pr *madānadi* || **22** N *pare* ||

## Page 250.

- 1** Pr om. all between *ādāya* and *yena*, l. 2 || **2** M <sup>°</sup>*nācchādavastram* || N *janamadhye* || **4** Pr <sup>°</sup>*viṣaya* || **5** Pr <sup>°</sup>*haste yu* <sup>°</sup> || **6** N *upaviṣya* || N *kāca* || N *śṛṅgālikā* || **7** M *tatra jagāma*, then (repeating the sentence) *tatrājagāma* || N om. *ca* after *āgatya* || N *paśya* || **9** N om. *matsyam*; ΨPPr *matsyapiṇḍam*, M *matsyapiṇḍa* for *matsyam* || bhN *avāṇtare* || **13** Pr *abhihitayā* || **14** N *grghrenāpakyatam* || **15** bhNΨPM *tu* for *nu*, Pr *tu* or *nu*; A *kimmu* || **16** M om. *tac chrutvā śṛgāli* || bhN <sup>°</sup>*bhraṣṭām* for <sup>°</sup>*paribhraṣṭām*; A with ΨPM || **17** Ψ *sopahāsam u āha* || **19** ΨP *narttā* for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā 9* || || **20** N *anye*; Pr *punaratnena* for *punar anyena* || ΨPr *calacareṇa*; in Ψ the first *ca* covered with gamboge, and an imperceptible mark referring to the upper margin, where a rather illegible *ja* has been supplied; P ins. *ca* after *anyena* || Pr *nivesitam* || **21** N *tataḥ śrutvā* || N *atiduḥkhitomanās* || **22** Pr

*nīhsārayatum* || bhN *daivaham̄takatham̄*, Pr M only *daivaham̄ta*, ΨP *daivaḥam̄ta*, A with us. Simpl. MSS. HI *aho paśya me vidher vighātam̄* (I °dyā° for °ghā°). This passage is missing in h || **23** M om. *cāmitra* || **24** N *prāptam̄* || bh *atyāpi*, N *anyāpi* ||

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**3** N om. *iti* || bhN transpose: *karomi kim* || Pr *ha* for *saha* || Pr has the sentence *kiṇ vā*, &c. twice || **4** After *uktam̄ ca* Pr ins. *yataḥ* || **5** Pr *dṛṣṭvā* for *prṣṭvā* (but *yah*) || Pr *prṣṭavān*, N *prṣṭavān* for *praṣṭavān* || **6** bhN *sa* for *na* || ΨPPr *vighnam̄* || **7** M *vitye* for *vicintya* || N *kam api* for *kapim* || **12** M *yādr̄ye*, om. *tādr̄se* || **13** P (not Ψ) *sugṛhī* || ΨPPr *nigr̄hi*° || M *sugṛhikṛtā*, om. *nirgr̄hī* || **16** Pr *kasminīści ran̄ye* || N *prati-*  
*vasatī sma* || **17** M *a* for *atha* || Pr M °*karaka*° || **18** N *r̄kṣam* for *r̄kṣamūlam* || **20** bhNΨPPrM *caṭakayā*; A with us. Of the Hamb. MSS. H has *caṭikōvāca*, I *caṭakōvāca* || **21** N *dṛṣyate* || **23** N *acītayat* || M *ato* for *aho* || N *ātmasāmpuṣṭo* || **24** Pr *eṣā*, om. *pi* || bhNΨPPrM and Hamb. MSS. °*caṭakā*°; A *kṣudracām̄dradikā ātmānam̄* || **26** M *tiṭṭibhya* || bhNΨPPr *bham̄gabhadayād iva*, M *bham̄*° *diva*; Simpl. HI *bham̄gabhadayād bhavaḥ*, Simpl. h *bham̄gabhadayād bhuvāḥ*; A with us ||

## Page 252.

**1** M *cīm̄tya*, om. *vi* || **2** Pr *śūcīmukhi*, ΨPM *śūcīmukhi* || bhN *durā-*  
*cāri* || M *raṇḍitamānini*, om. *ṇde pa* || **3** M *tūṣṇī* || N *bhūtvā* for *bhava* || In the Hamb. MSS., this line runs thus: *asamartho gr̄ham̄* [H *gr̄ham̄*] *karttum samartha gr̄halbhājane*. This is also the reading of A, which has only *gr̄hāraṇḍbhe* for *gr̄° karttum* || **4** bhN *sā* twice || N om. *punar* || N *āśraya-*  
*karṇo*° || **5** Pr *r̄kṣyam* || **7** Pr *dātavyam*, M *vāta* for *dātarya* || After *iti*, Pr *kathā* || **18** || ΨP: *kathā* 15 || 15 in Ψ corr. to 10 by two little strokes, but the correction is not clear and is liable to be mistaken for a 10 corr. to 15; M *kathā* 10 || **8** Pr *pūrvam* for *pūrvasneham* || **9** M *sasamudre* || **11** Pr *śru* for *chrutvā* || bh *āha* || **16** Pr *upakāreṣu* || ΨPPr *sādhu* || Ψ *tve* for *sādhutve*, but *sādhu* supplied by cop. in margin || **17** Pr *icyate* || **21** M *navam* for *nīcam* || M *sanaśaktiparākrami* || **22** N *prāha* || **25** N *samāditaḥ* || **26** Pr *bhettu śaknoti* || **27** M om. *paribhraman kaścit* ||

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**2** Ψ *samyojitakarakamalaḥ* supplied in marg. by cop. || **3** Pr *lāguḍi*, om. the following akṣaras to *kadācid* (excl.), l. 5 || P *tradvarghe* || **6** Pr °*kṛtam̄* || **8** AΨPPrM *dṛṣṭvā 'sau* || **9** M *vitalyat* for *vyacintayat* || **10** N *enam epavāhayisyāmi* || **12** N *mayaṇna* for *na yatra* || ΨPM *ca* for *vā* ||

**13** N Pr *so* for *'sau* || **14** N *vadhyete* || **15** bhAΨPPr *amtasthenā°*  
(Pr °*virudhyena*), N *atasthenā°* || **16** Pr *samprāpta* || **17** bh *tadabhimukho*  
*mugatrā*, *mu* being struck out by copyist || M *ma* for *māma* || **19** M *era*  
for *ca* || **20** ΨPPrM ins. *ca* after *tena* || M om. *kaścid iha* || **22**  
bh NΨPPrM *sūnye*, A *sūnye* || **23** NΨPPrM *kupito* || **24** Ψ *samtrastas*  
*tam*, but over the first *sta* a small horizontal line, which may be taken for  
a mark of deletion; hence P *samtrastam* for *samtrastas tam* ||

## Page 254.

**1** Pr *prāṇadakṣaṇāñ* || **2** M *nākhyeyāty avam* || **4** N *prāha* for  
*prāpa* || **5** P *gajacarmmābhedañ* || **7** M *kathañ babhuksita*, om. *ca* ||  
**9** Pr *samayābhāgyato 'tithim*; the words *samayā°* (or *sa mayā°*) form the 2nd  
or 4th pāda of a śloka. A *sa mayā°*; Hamb. MSS. *aparam bubhuksitas* (H  
°*tahs*) *tvam samayāto* (I *sa mayāto*) *bhyāgatotithih* || **10** bh *tadāviṣṭo*, N  
*tadāviṣṭe* I, M *tadodīṣṭo* || **12** bhN *trptih* || Ψ a deleted *ga* before *kṛtvā* ||  
Pr *kṛtvādbhutañ vrajah* || ΨP *vrajah* || **13** Pr *dy* for *yady* || **14** N  
*paśyet* || **16** bhΨPPrM *bho 'dhira*; N *bho dhira*, A with us || Pr *'payām-*  
*syāmi*, N *yāsyāmi* || **17** Pr *tasyāgamana* || **20** ΨPPrM *naṣṭah*, M *naṣṭa* ||  
**22** N *śṛṅgālāḥ* || **23** P *jātāparākramam* || ΨPPrM *ityādi*, om. *ślokam* ||  
Pr *paṭhat*, N *apaṭhat* ||

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**1** N *tadābhi°* || Pr *svadañṣṭrābhiḥ ta vi°* || **2** Pr *bubhujan* || **3** P  
*svajātiyam* || **4** After *avāpsyasi*, ΨPPrM ins. *kathā* 11 || || **6** Pr *cālpam* for  
*cāpalyam* || Pr *jñātino* || **7** ΨPPrM *caītat* for *ca* || Pr *yutah* || **8**  
ΨPPrM *subhakṣāñi* || **9** M *videśa* || Pr *svajār yad viruddhyati*, Ψ *viru-*  
*ddhyati*, corr. by cop. to *viruddheti*; P, misunderstanding this correction, as  
the *e*-stroke looks like a *virāma* belonging to the preceding line: *viruddhati* ||  
**10** N *makara prāha* || Pr *vānara āha* || **13** NM *cirakūlam du°* || ΨPrM  
*annābhāvāt*, P *annābhāvan*, om. *ca* || Pr *nikulamtañ* || **15** N *etya°* for  
*anya°* || ΨPPrM *kasyacid* || **16** M *pra* for *pravisya* || **17** Pr *tadgrhā-*  
*rnniḥkrāmann*, om. *bahi* || **18** N *viyate* for *vidāryate* || **19** Ψ *viptitam*,  
PPrM *cintitam* || **22** Pr *'rāyāta* || **23** Pr om. *ka āhārah* || **24**  
deśasya *tu* all our MSS. incl. A Simpl. H- and σ- class: *deśasya viṣaye* ||  
ΨPPrM *subhakṣāñi* || **25** After *ādi*, ΨPPrM ins. *kathā* 12 || ||

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**2** M *svagr̥haviṣṭena ātmataīyinā* || **3** Pr *labdhā* || **6** M *upanatatrñam* ||  
**7** M *caturthatrañ* || ΨPPrM *tasyāyam* || Ψ *ādyaślokah*, but a small visarga  
put over *dya* by cop.; PrM *ādyah ślokah* || **8** P *nu* for *tu* || N om. *yo* ||  
**9** N *sa* twice || Pr *vāṇcyato* || bhP om. 4 after the stanza. In its place

they have a flourish. A ॥ 4 ॥ 154 ॥ After 4, Ψ has the same flourish as bhP ॥ bhN add *iti* (N adds *pāmcākhyānake*) *caturthañ ākhyānakam samāptam*; bh adds two flourishes, bhN add the figure 4, bh between double dandas, N between dandas ॥

## BOOK V.

## Page 257.

**1** N om. the Jain diagram at the beginning of the text ॥ **2** Ψ *h* over the line between *ādya* and *ślokāḥ*, apparently by cop. ॥ **4** As to the readings, cp. 259, 21 ॥ **5** ΨPPr *rājñāḥ putrāḥ*, M *rājñāḥ putrā* ॥ **6** N om. *nāma* ॥ **7** M *prati sma*, om. *°vasati* ॥ *°mokṣāṇi* all our MSS. except A; A and Hamb. MSS. *°mokṣakarmmāṇi* (h corrupted: *tatrārthadharmācakāmakarmmāṇi*). Read with A and Hamb. MSS.? ॥ After *saṃjātāḥ*, M ins.: *tataś ca visamjātāḥ*, continuing with the correct reading *tataś ca vibhavakṣayād*, &c. ॥ **9** Pr *daritā* ॥ **11** N *vittahinasya*, M *vihinasya* for *vittavihinasaya* ॥ **13** M om. *yadā* ॥ **15** bh *kuṭuṇba°*, M *kuṭṛṇ[or ṭṭam?]ba°* ॥ N jumps from the first *satatam* to the second *satatam* (l. 17), om. one of them and all between them ॥ **17** P *lavaṇyatai* twice ॥ M *°vrastrāṇḍhanacitaīyā* ॥ **18** N *bha* for *na* ॥ N *lāghave* ॥ M *aro* for *puro* ॥ **22** Pr *vicintayat* ॥ Pr *ujāsi* ॥ **23** Pr *niściyam* ॥ **24** M *pasanidhiḥ* ॥ Pr *°rūpā°* ॥

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**1** P *tāvad* for *tava* ॥ ΨPPrM *sameṣyāmi* ॥ ΨPPrM transp. *haṇṭaryo la°* ॥ **2** ΨP *'kṣamayo* for *'kṣayo*, but in Ψ *ma* del. by cop.; M *kamayo* for *kana°'kṣa°*. Cp. M's reading, l. 4 ॥ **3** N Pr *saṃbuddhāḥ* ॥ N *satram* for *sa tam* ॥ **4** N om. *vā* ॥ M *nūnam* *mithāne kṣayo* [cp. l. 2] *na bhāryam* ॥ **6** N *sakoṣena* ॥ **7** ΨPPr *kāmārthenātha* ॥ N *ttena* for *mattena* ॥ M *phalāḥ jjhita* ॥ **8** M *bhadrārāyāḥ* for *tadbhā°* ॥ **10** N *°dāptena* ॥ ΨPPrM ins. *ca* after *'pi* ॥ **12** M *ta* for *tam* ॥ **14** Pr *kāmcanamayā* ॥ **15** Pr *prabhūn a°* ॥ **16** Pr *dīna* ॥ N *ryatikrāma* ॥ **18** Pr om. *dattvā*; bh *kṛtvā*, but corrected to *dattvā* by the copyist ॥ M om. *jā° a° ga°* ॥ N *avaniṁ* ॥ **21** N (not bh!) ΨPPr *°noparāgītam*, M *māse 'noparāvi[or ci]tam*. It does not seem, that the stroke, which distinguishes *pa* from *sa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ **23** M om. *karau* ॥ **24** Pr *kṣititanīhitajānuvaraṇo*, bhN *kṣitinihitā°*, om. *tala* (N *°nihatā*[corr. by cop. to *°ta°*] *jānuvaraṇo*) ॥ **25** N *°nigrahalaḍbhām°* for *°bhigrahalaḍbhā°* ॥ **26** Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them ; but the copyist adds the missing text in the inferior margin || N *viraharanya* || **30** N *bhagavam na vedmi* || M *bhavata*, corr. to <sup>o</sup>*taḥ*, whereas the copyist of Ψ adds the visarga directly over <sup>o</sup>*ta* ; hence P *bhavatam* || **31** bhN *praguṇikṛtyāni* || **32** M *pu<sup>o</sup> ca lekhanām ca vi<sup>o</sup>* || N *prattam* || P *asti*, M *āgaste* for *āste* ||

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**2** N *bha* for <sup>o</sup>*pi* || N *krameṇātva* || N <sup>o</sup>*lobhāna* || **6** Pr *trṣṇāyāḥ*, ΨP *trṣṇāyā* ; M *trṣṇāyā patrapa kotukam* || **7** Pr om. <sup>o</sup>*pi* before *gr̥ha* || Pr *praviveśya* || P om. <sup>o</sup>*pi tā* after *te* || **8** N *upāgatāḥ* || bhAΨPPr *pūtkartum*, N *pūrvam̄ karttum*, M *pūrkkartum* || **9** M *purakoṭakāṭapālapurusair* || ΨPPrM *nagara*-*rasya madhye* || **10** N om. *gamyatām* || M om. *sarve yā* || **11** bhN *kṣipanakā* || Pr *dṛṣṭāś* for *prṣṭāś* || **12** M om. *bhoḥ* || bhN om. *nāpito* ; Hamb. MSS. with ΨPM || N *dṛḍhabampdhānābaddhoddhataśeṣai kṣipanakaiḥ* || **13** bh <sup>o</sup>*kṣipanakaiḥ*, corr. to our reading by corr. || N *bhītaḥ* for *nītaḥ* || N om. *kāraṇikaiḥ* || **14** Pr *itad* for the first *etad* || **16** M *māniya*, om. <sup>o</sup>*bhadrākāraṇā* || M *māṇi* for *ca* || M here *māṇibhadrah* || **17** bhN *kṣipanako* || ΨPPr *sarvakṣapaṇavṛttāṁtaḥ* || **18** N jumps from the first *abhihitam* to the second *abhihitam* (l. 20) ; om. one of them and all between them || **19** M *duṣṭātmā* || **20** Pr *r* for *tair* || **21** M om. *kuśrutam* ; bhN *kuśrtam* for *kuśrutam*. For the readings, cp. 257, 4 || **22** P om. *na* || After *kṛtam*, ΨPPr ins. *kathā* **1** || **1** ||, M *kathā* **1** || **26** Pr *mādribhadrah* || **29** N om. *ca* || P *stuṣuve* ||

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**2** Here Bh begins again with *tisvān* for *titvāt* || N *duṣṭātmā jātitvāt* || Bh *sunasya* || **3** Bh *nakulasya na* || bhN *viśvasati* || **4** N *kupito*, M *kuṣuṣe*, Bh *aputro* || **6** Pr *śisyāyām* || Bh *dolanasthitam̄* for *śayyā<sup>o</sup> su<sup>o</sup>* || Bh *kumbham ādāya jalārthini pa<sup>o</sup>* || **7** M *utauca* for *uvāca* || **8** N *gatā* || **9** ΨPPrM *śānyam̄ muktvā* for *śūnyikṛtya* || Bh <sup>o</sup>*pi svayam̄ śūnīm̄* (śū corr. from śra, or vice versa) *kṛtya gr̥ham̄ kva<sup>o</sup>* || **11** Bh om. *tasya* || **12** Bh *vālanakasya* ; M om. *bālakasya* || Bh *agamat* || **13** Bh *bhrātrvadhaśāṇkito* *ṁta<sup>o</sup>* || **14** Bh *kṛtvā* for *vidhāya* || Bh *dūre* for *dūrataś* || Pr *cakṣepa* || **15** PrBh <sup>o</sup>*muditō* for <sup>o</sup>*pramuditō* || N *vyāpāra*, Bh *svapāra* || **16** Bh ins. *tam* after *mātāpi*, omitting *tam* before *āgacchantam* || Pr *rudhirāklinna<sup>o</sup>* || Pr *api<sup>o</sup>*, Bh *sa<sup>o</sup>* for *ati<sup>o</sup>* || **18** Bh *niḥśāṁkitacittā* || M *kopidevīmr̥ṣya* || In bh gloss on *avimr̥ṣya* : *avicāryya* || Bh *jalapūrṇam kumbham nicikṣepa* || **19** Bh *kumbhāvapāta<sup>o</sup>* || MBh om. *tam* || **20** Bh *yāvad gr̥hamadhyam praviśati* || **21** MSS. *sā upa<sup>o</sup>* || M *sā upakārakaḥ pu<sup>o</sup>* || **22** Bh <sup>o</sup>*putrasyāvīmr̥ṣyakṛta<sup>o</sup>* ||

M om. °kr̥ta° || Bh °śokena duḥkhitahṛdayā ā° || Bh °vakṣasthalatāḍanam ||  
**23** Bh *aṁtare* for *avasare* || **24** bhAΨPPrMBh °niśrāvakaḥ; N °nirvā-pakam for °niśrāvakaḥ (Hamb. MSS. *nirvāpakaḥ*) || Bh transp. *paśyati* | *tāvat* ||

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**2** Pr *vacanas*, Bh *vacanam* || **3** Bh °mr̥tyuphalam || Bh *bhavaty evāti* ° ||  
 ΨPPr *atilobhātmānām* (Pr °tma° for °tmā°) *lobhāṇḍdhānām* || **4** After °lobhān-dhānām, Bh ins. *dviṭyā kathā* || ΨPrM *yataḥ* for *yathā* || **6** Bh *atilobhā-vibhūtasya* || **9** ΨPPrM ins. *hi* after *iha* || M *param* for *parasparam* ||  
**10** Bh *cakruḥ* || **11** N *daridratābhāvakaḥ* || M adds *yataḥ* after *uktam ca* ||  
**12** Pr *sadbodhavā* || **14** Pr *bhajati* || Bh *mitrāṇy api* || **15** Bh °vika-mān || P *narānarān* for *narān* || **18** M *cāgnī* for *vāgmī* || **20** M *kalāem* for *kalākalāpaṇ* || **21** Pr *prāpnottī amarītyo*; Bh *prāpnōti mr̥tyo* (Bh continuing 'tra) || **22** N om. *maraṇam* ||

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**1** Bh *kṣam* (om. *na*) || bhNPr *dāridra* ° || **2** N *noce* for *seve* || Bh *tvaditham* || **3** N *yady* for *ity* || bh *ghanavarjitenā* || **4** Pr *dāridrān* || Pr *jñātvāvīva*; Bh *jñātvā sa* || M *sthitan* || **5** bh *sarvathāṇṛthājane*, corr. to our reading by corr.; N *sarvathā Jane* || Pr *yānitavyam* || **7** M *prasādayet* || **8** Pr *sarvārthaḥ* for *sa cārthaḥ* || Bh *upāyaiḥ syāt* || **9** Bh transp.: *kr̥si* ° *nr̥pa* ° || N *nr̥pasevasevayā* || ΨPPrM *nr̥pasevāyām* || ΨPPr *kr̥ṣikarmmāṇām* || M *vidyārthārjanena* || **10** Bh om. *madhye* || **13** Pr *gṛ̥ru* ° for *guru* ° || Bh °ttyātiviṣa, then blank for one akṣara and a not finished *sa* (for *mā*) || **14** N *usīdām* || P *paragatā* ° || **15** Bh *sulabham* for *ca śubham* || **16** N *saptavidhā* || Bh *bhavati* for *syāt* || **17** N °māna || Pr *nipekṣa* ° for *nikṣepa* ° || **18** Pr Bh °bhāṇḍā° || **20** M *pūrṇā*, om. *pūrṇē* || M om. all between °vāñcanām and *svabhā* ° next line || **21** Bh °siddham for °rūpam || N *kiṭānām* || **23** N *stauti* || **24** Bh *priyatām*, ΨPPr *mriyate*, M *mreyate*; Pr adds *ta* || M 4th *pāda*: *tadāsyāṇupayā* ° || Pr *tutuyam* ||

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**1** NBh *tathā ca* || **2** bhN °niyuktāḥ || **4** N *aparam ca* || Bh puts *aparam* (Bh °ram) and the following stanza after the prose, l. 7 || **5** Pr *gāṁgāṇḍhikam* || Bh *gāṁḍhika* || Bh °nādibhiḥ || **6** M *gr̥hyati* || N *yadai-kena* || **7** NM *deśāṁtarāṇ bhā* ° || ΨPPrM ins. *ca* after °nayanam || Bh *deśāṁtarabhāṇḍānayanam arthavatām eva* || *aparam*, &c., stanza 24. Then: *tathā ca* and stanza 25 || **9** N *nidhnāṇti*, M *nibadheti* || M *mahāgajā*, ΨPPr *mahāgajāḥ* || **10** M only *krayakovidā*, corr. by later hand to °dāḥ || **11**

Bh *udyatā* || N *lokai*, ΨPPrM *lokā* || M *dūradeśām gatā* || **12** Bh om.  
*kiṁ ca* || **14** Bh *prabhītāḥ* || M *kāḥ* for *kākāḥ* || N *mṛtāḥ* || **15** Bh  
 om. the first *ca* || **16** M *jya*, om. *paritya* || **17** N om. this and the  
 following line || M *pumca*[or *va*] *ti* || **19** Pr *avīṣṭā°* || **20** bhN *cittā°*  
 for *vittā°* || M *anyane* || **21** Bh *prāpuḥ* || M om. *ca* after *prāptāḥ* || M  
*suptājale* || **22** Bh *śrimahākālaṇi bhagavāntām pra°* || **23** Bh *bhirivānam-*  
*danāmā* || M *mayogīdraḥ* for *nāma yogīndraḥ* || **24** Bh *tena* for *tenaīva* ||  
 N *maṭhāyanam*, M *paṭhāyatanaṇi* || Bh *gatāḥ* ||

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**1** Bh om. *te* || Bh *a* deleted *ma* for *vā* || **2** N *na tasmair* for *tatas*  
*tair* || M *vayām siddhayāvikanūnra yāsyamo tra dhanatṛptir myutyar vā bhavi-*  
*syabhitī* || Bh *sikra°* for *siddha°* || **3** Bh om. *iti* || **4** Bh ins. *yataḥ*  
 after *ca* || **5** Pr *nasasāḥ* || P *pālato* || Pr *jalām iti*, N *jajlāni* for *jalām*  
*eti* || **6** P *acīmtya* || ΨP *dalavarān* for *balavarān* || bhNPM *na tu*, Ψ dis-  
 tinctly *nanu*; Bh HI *api* for *nanu* (in spite of 'pi at the end of the pāda!) || N  
*°kāroti* || **7** N *tathā ca* || **8** Bh *ca* for *hi* || P om. *puruṣasya* || **9** Bh HI  
*api* for *iti* || Pr *sosyadādṛṣṭākhyāḥ* || **11** Bh *adatvāt* || M *kleśasyāṅga datvā*  
*sukhāni neha la°* || **12** bhNΨPPrM *mathanāya svair*; ABh with us || Pr  
*bahubhir* || **13** Bh transp. *kaścid asmākam* || Bh *dravyārjanopāyo* || M  
*vivarapradeśāḥ* || **14** ΨP *°māṃsaṇi vi*, N *mahāmāsavikrayaṇi* || Bh HI  
*°prabhītīnām* for *°tir vā* (HI with the blunder *°vikrayi°*, and H *°pāṇi°* for *°māṇi°*) ||  
**15** bh *vāddhuta°*, ΨPPr *cātyudbhuta°*, M *cātyuduta°*, A *cālatyudbhuta°*; Hamb.  
 MSS. with us || N *śrūyate* || Pr *vánisā°*, P *vátiṣā°* || ΨPPrM Bh om. *yataḥ*  
 after *ca* || **16** ΨP *mahatān* || **17** Bh *kra vā* for *rte* || N *yāḥ* for *anyāḥ* ||  
 N *kopi* for *ko* || M *pibhartti* || **18** Bh *śisyayogyatām* || ΨPPrM *siddhi-*  
*varttī°* (but the reading of bhN is confirmed by Hamb. MSS. and all our  
 MSS. below, p. 266, l. 7, and p. 266, l. 11), M *°vatuṣṭām* || **19** N *pratyeka-*  
*pratyeka paryayām āśā* || Bh *°digvībhāge*, M *°calettaradikāṇgbhāge* || **20** M  
*nāśāṇḍidhiṇi* for *tenā°* || Bh *niścitaṇi* for *asāṇḍigdhaṇi* || **21** Bh om. *tatas* ||  
 bhN *agrenatasya* || M *pitā*, Bh *papāta* || **22** M ins. *na* before *khanati* ||  
 Pr *tābhramayā* || **23** N *gacchatām* || Bh *yathēṣṭām* || Bh *anye*, om. *atha* ||  
**24** M om. *bho*; Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins.  
*tvadīyāṇi* before *dāridryāṇi* || Bh HI om. *na* ||

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**1** Bh om. *iti* || Bh *sa āha* || **2** Bh *vāṇto* (*bha* add. over the line, app.  
 by cop.) *'grato nāham āgacchāmi* || **3** ΨBh *tāṇmram*, P *tāṇmram* || N  
*prathamemo nīrvṛttāḥ* || **5** Bh *apataṭ* || Pr *tāvati* || **6** Bh *rajata°* for  
*rūpya°* || Bh *prakṛṣṭa* (!) for *praharsītāḥ* || Bh *yathēṣṭām* || **7** Bh *raupyāṇi* ||

Bh nágrato || **8** N ΨPPrM (not bh) om. *agre rúpyamayī bhūmīḥ*; Bh iha *raupyamayī ca*, om. *bhūmīḥ* || Bh agrato *hemamayī* || **9** ΨPPr *bhavisyatī* || Bh om. na || Bh tava for *tathā* || NBh *dāridra°* for *dāridrya°* || **10** Bh na *bhavisyati* || M *nāhagamicchāmi* || **11** M *rūpam*, Bh *raupyam* || **12** NBh om. atha || M om. all between *api* and *yāvāt*, l. 13 || Bh *nipatitā* || **13** Bh *svarṇamayī* || Bh *hr̥ṣṭo* || **14** N *gacchatām* for *gr̥hyatām* || Bh *svarṇam* *yathēcchām*; Ψ first *yaccheccham*, writing afterwards *dy* on the first *cch*; M *yadye* for *yathēcchām* || **15** Bh sa āha || Bh *mūrṣa* || **16** Bh *prathamām* for *prāk* || Bh *raupyam* || Bh om. *prāptam* || **17** M *gacchāvā* || **18** Bh *anena prabhūtenāpi* || **19** bhN *aham avasthitās*, Bh *atrāhām sthito* || M *thām*, Bh *bhavaṇṭām* for *tvām* || **20** M *ekāyirive* for *ekākī* || **21** M om. all between *babhrā* and *masta°*, l. 22 || **22** ΨPPrBh *bhraman sṭha°*; read with Ψ || N *bhramaccakram*, P *paribhraman nakram*. Read *paribhramacca-kram* || **23** Bh *eka paśyat* || ΨPPrM *uvāca* for *avocat* || Bh *ko* for *bhōḥ* ||

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**1** Pr *bhagavān* || Bh om. *śirasi*; Pr *sarasi* || **2** Bh *kutrápi* || Bh *yataḥ pipasākulo smi*, om. *iti* || **3** ΨPPr *evas* for *eva* || Bh *vrāhmaṇamastakam āruroha* || Pr *samāruseha* || **5** N *prāha* || Bh *mamāpý etat ittham eva śirasy* || **6** ΨPPr *avatarisyatī* || Bh om. *me* || bh *devatā* for *vedanā*, with a virāma over *de*—see vol. xi, Table I, no. 5, 4a; hence N *daivatā* || N *prāha* || After *āha*, Ψ ins. *mamāpīttham*, bracketed in a rather inconspicuous manner || **7** Bh *ālapayisayati* || **8** Pr *samāroṣyati*, Bh *ārokṣyati* || M om. all between *so'bravīt* and *sāṃpratam*, l. 9 || N *kiyatkālas* || **9** Bh *cakradhara āha* || Bh om. *dharanītale* || **10** Bh *vrāhmaṇā āha* || N *vīnā-vaccharājāḥ*, HI *venīvaccharājāḥ*, Bh *veṇuvatsarājāḥ* || Bh *puruṣa prāha* || Bh *yadā rāmo rājāḥ bhūt* || *tadāhām tvam iva dāridryopahato'muñ siddha°* || **11** N *dāridropahata* || Pr *eva* for *iva* || Bh om. *tvam iva* || Bh *samāyātaḥ* || **12** Bh *mayā'py anyāḥ* for *mayānyaḥ* || M *daṣṭas ca* for *dr̥ṣṭah pr̥ ca* || **13** bhN *tadeva* for *tarēva* || Pr *pṛechyata* || Bh om. *eva*, writing *pṛechato* || **14** Bh ins. *mastakam* before *āruroha* || Bh *no* for *na* || N jumps from the first *bhadra* to the second *bhadra* (l. 15), om. one of them and all between them || **15** Bh om. *tarhi* || **16** Bh *si° bhayam etat pradarśitam* || **17** Bh *ko'pi* for *kaścid api* || **18** Bh *tadā* for *sa* || Bh *'vardyitāḥ* || Bh ins. *eva* after *ittham* || **19** Bh ins. *svagr̥hāya* after *mām* || Bh and Hamb. MSS. *mocito-hām bhavatā cirād asmād anarthāt* || **20** bhAΨPPr *yuṣmād*, N *yuṣmād* for *puṣṭād*; M *yuṣman arthāt* || Bh *svayaṁ* for *svasthānam* || Bh *yāsyāmīti* || *ity u°* || **22** In bh, the *e*-stroke before *m* of *me* looks like a *danḍa*; hence N *ma* for *me* || **23** bhN *'paṇktānu°* || Bh *'paṇktyanusvāreṇa* || Bh om. *sa* || M *starnṇasiddhāḥ*, Bh *suvarṇnasiddhāḥ* || **24** Bh om. *sa* ||

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**1** Bh *cakreṇa*, om. *tikṣṇa* || Bh ins. *sa* after *bhramatā* || Bh *sahacaram*,  
 om. *sva* || Pr *nadaṇ* for *naram*; M om. *svasahacaram naraṇ*, Bh om. *naram* ||  
 Pr *tata samīpa*° ||   **2** Bh ins. *saha* before *bhūtrā* || Bh *sa āha* for *so 'bravīt* ||  
**3** Bh *suvarṇasiddha* for *sa* || Bh om. the first *tat* || M *vitayata* for *kim tat* ||  
**4** bh *sarvacakra*°; N *sarvacakradharavṛttāṇṭam*, Ψ *sarvvaṇ* *cametat so 'bravīt*,  
 del. and corr. by cop. to *sarvvaṇ cakravr̥ttāṇṭam tam akathayat* || Bh om.  
*tam* || Bh *sa* for *sau* ||   **5** Bh om. *taṇ* || M om. *prāha*; Bh *uvāca* for  
*prāha* || Bh ins. *tvam* after *bho* ||   **6** After *kṛtavān*, ΨPPrM ins. *kathā* ||  
 bhNPr *atha* for *athavā* ||   **7** M om. *buddhir uttamā* ||   **8** N *vinaśyamte* ||  
**11** ΨPPrM *maitrim*; A with us and bhN; Bh *mitrabhāvam*; Hamb. MSS.  
 H *mitrabhāvasamāgatāḥ*, I *mitrabhāvam upagatāḥ* || M *upagatā* ||   **12** Bh  
*prativasaṇṭi sma* || Bh ins. *ca* after *tesāṇ* || Bh *buddhirahitāś ca* ||   **13**  
 Bh *śāstravimukhaḥ* || Bh *param* for *kevalam* ||   **14** N *gaṇtritam* || Bh  
*deśām* for *deśāntaram* ||   **15** N *bhūpatin*, ΨPPrM *nrpatin* || N *paratosya* ||  
**16** Bh *dyeṣṭatarah* ||   **17** Ψ *asmākaś*, corr. by another hand to *asmānekah*,  
 which is the reading of P; M *asakeḥś*, Pr *asmāsv ekaḥ* for *asmākam ekaś* || Bh  
 om. *ca* ||   **18** bh *rājyam*, N *rājya*, Bh *rāja* for *rājñām*, which is also the  
 reading of A || M *kevalam buddhyā* ||   **19** N *taṇ* for *na* ||   **20** M  
*buddhe* || Pr *vidyāhīna tvam* ||   **21** Pr *ahme* for *aho* || Pr *yudyate* for  
*gyujyate* ||   **22** Pr *eva* || Bh *bālakāt* || bhN *pūditāḥ* for *kṛiditāḥ* ||

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**1** Pr *bhāvo* for *mahānubhāvah* || Bh *asmadupārdyitavittasya* || M om.  
*vittasya* || Pr *saṃvibhāgā*, Bh *saṃvīgī* ||   **3** Pr *atikramyadbhir* || Ψ *sim*,  
 then the white rectangular in the middle of the page with the folio  
 number 96, then a *danda*, used as a hyphen, then *hā 'sthini*; P *simhā 'sthini*,  
 M *simphosthoni*, all om. *mṛta*; *ho* in M's reading is perhaps a misreading of Ψ,  
 since *danda + hā* may easily be taken for *ho*. Bh with us and bhN ||   **5** Bh  
*'vidyāpratyayah* || Pr *kim tad* for *kimcid* ||   **6** N jumps from the first *°nābhī-*  
*hitam* to the second *°nābhīhitam* (l. 7), Pr from the first one to the third one  
 (l. 8), om. one of them and all between them (N writing *caikenābhīhitam*) ||  
**8** M om. *aham* || PrM *saṃjivanam*, Bh *sajivam* ||   **9** ΨPPrM *ekena tato*  
*'sthi*° ||   **10** Pr *yojayitum*, ΨP *yojayatim*; M *jojayitu* || M *uktam* ca || Bh  
 om. *sa* ||   **15** ΨPPrM *vṛkṣam* for *samipatarum* || M *tathānuṣṭitam* ||   **16**  
 M *kṛtam*; Bh om. *kṛtaḥ* || PPrMBh and Hamb. MSS. om. *te*; in Ψ, *te* has  
 been del. again by copyist! ||   **17** Bh om. *simhe sthānāntaragate* ||   **18**  
 Bh *aham* for *ato 'ham* || After *vidyā, iti*, ΨPPrM ins. *kathā* ||  
 4 ||, Bh *tr̥tiyā kathā* ||   **20** In Bh, *daivahatā* is corrected into *deva*° || M *bahutvābuddhaya* ||

Bh *svalyabuddhoyo* for *svalpadhiyo* || **21** Bh *abhiniṣṭamti* || **22** Pr  
*śarastho* || **24** N *suvarṇasiddhi prāha* ||

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**2** Bh *śatabuddhiḥsahaśra*° || **3** ΨPPr *smaḥ*; Bh om. *sma* || N *ekabuddhi nāma* || Bh *mitram* for *mitratām* || **4** Bh ins. *yāvat* after *kālam* || **5** N °*goṣṭi*° || Pr °*sukhānubhūya* || Bh transp. *kaḍacit tesām* || **6** Bh *astamana-velāyām* || **7** Bh om. *ca* after *tam* || Bh *jalāśrayam* || **8** Bh *āgamisyāmi* || **9** Pr *svagṛha* || **10** Pr *tāṇṭra* for *tatra* || M *bho bhadraśau* || **11** bhNΨPPrM ins. *māṇtram* (N *matram*) before *kartum*; ABh and Hamb. MSS. with us || **13** ΨPPrM *vacanamātraśravaṇamātrenāpi* || Bh om. *tāvāt* || N *sāṃbhavati*, corr. by cop. to °*te* || **14** ΨPM *buddhi*°, Bh *śvabuddhi*° || N *cātmānam*, M *tvātmānam* for *tvām ā*° || Bh om. *ca* || **15** Bh *rakṣayiṣyāmi* || bh *jalajatīr*, corr. by corr. to °*gatīr*; N °*gatīm* || **16** ΨPPrM ins. *bhavatā* after *uktam* || Pr *mataḥ* for *yataḥ* || **18** Pr *viśulyāśu* for *viśaty* °*āśu* || M *ddhir* for *buddhir* || **19** bhN *tac ca* for *tad* || N *vaca-naśravaṇamātrāj*; Hamb. MSS. with us || bhNAΨPPrΦBh *pitrpariyā-gataṁ*, only M *pitrpariyāgataṁ*. This is no doubt a restoration of the original reading of the textus simplicior. But the Hamburg MSS. read with our other MSS. || Pr *tyaktam*; M om. *tyaktum* || **20** bhNΨPPr *śakya*; ABh and Hamb. MSS. with us || Bh om. *iti* || bhNΨPPrM *subuddhi*°; Bh and Hamb. MSS. with us || Pr °*prahāreṇa* || **21** M *rakṣayiṣyāmi* || N *mamḍuka prāha* || **22** BhH °*viśayaḥ* || ΨPPr *kimcij* || Bh om. *kamcij* || Bh HI *jalāśrayam* || Bh transp.: *adyāiva sabhāryo* ||

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**1** Bh *jalāśrayam* || **2** Bh *yama*° *prātar* *āgatya jālair āchāditam tat saraḥ* || **3** Bh *matsyakūrmamakarāḍayo* || **4** Bh *jāle patitāḥ* || Pr *gr̥hitvāḥ* || MSS. correctly °*buddhī ā*°. Correct our text || **5** Bh *gativi-śeṣajñānai kuṭilacāreṇa rakṣamptāva 'pi jāle* || Pr *sata*° for *gati*° || ΨPPr *rakṣitau* || **6** Pr *atha parāhna*° || Bh *prahṛṣṭās* || Bh *svagṛham* || **7** Pr *śatabuddhi* || **8** Bh *sahaśravuddhiḥ kareṇa nītaḥ* || Bh °*na abhihitā svapatnī* || **9** Ψ *pu*[new page] *purāḥ* || Bh *priye paśya paśya* || **11** After *jale*, ΨPPrM ins. *kathā* || **5** || **12** Bh *nakāmta* for *naikāntena* || After *iti*, Bh ins. *caturthī kathā* || flourish || **13** Bh *yadvāpy* for *yady apy* || **14** Bh °*vacanīyam* || Bh ins. *iti* after *anullāṅghāṇīyam* || bhN *yayā* for *mayā* || **15** N om. *'pi* || Bh °*kāraś ca* || bh *atha* for *athavā* || **19** M om. *cakradhara-āha*; N *cakradharaḥ prāha* || **21** Pr *nā*, om. *ma* || **22** N *rakukagrhe*, °*ku*° being a misreading of the form which *ja* has in bh || bhN *bhārod-vāhanam* ||

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**2** All our MSS., except Bh, but including the Hamburg ones, here and in the following lines *vr̥tti*° (Pr *vr̥tti* i *tau ca vr̥ttibhamgam*) || **3** Bh *yathā-sthānam* || **4** Pr °*sthite* || Bh ins. *tena* after °*sthitena* || Bh *cōddhata*° || M °*sābhana* for °*rāsabhena* || **6** ΨPPrM *sa prāha* || Bh °*pracālenena* || **7** bhN °*pravṛddhā* || **8** ΨP *sthātaryam* iti || **9** In bh gloss over *kāsi*: *śāsa*; N *śvāsa* for *kāsi* || Bh *cauram* || **10** Pr *bhogodhyo*, corr. by cop. to *bhogādhyo* || ΨPPrM *jīvitam* || **11** bhNΨPPrM *tadā*; ABh with us. bhN °*gatam* for *gītam* || Bh HI °*sabdā*° for °*nādā*° || Pr *śaṅkhanānudānāṇḍi*, Ψ *śaṅkhanānudānādi* (corr. putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *śaṅkhanādānunādi*; M *śaṅkhanānvrādānādi* || Bh HI *nañ* for *na* || **12** M *kṣetrarakṣāḥ puruṣā* || N *baṇḍhaṇi baṇḍhaṇi ca*, Bh *vāṇḍhavaṇḍhai vāṇi*; M *baṇḍha vadhaṇi ca* || **13** M *tāva tribhṛtataśrutvā* || NBh *prāha* || M om. *bho* || **14** Bh om. *na* || bh *na śitarasam*, corr. by corr. to *na gī*°; N with the other MSS. || Bh *gītam rasaṇi na vedmi* || Bh *bhaṇasi* || **15** Pr *śarada*(da del. again by cop.)*dyotsnāhato*; Bh *śaratyotsnāhate* || **16** Pr *vīṁśati* || bh *śrote*, N *śraute* || Ψ *gītajhāṇikārajā*; as *jhāṇ* looks very much like *śam*, P writes *gītaśaṅkārajā*, PrM *gītaśaṅkarajā*; N *gītam jamkārajā*; Bh *gītasāṅskārajā* || **17** M *udasi* for *unnadasi* || **18** N *rāsabhar āha* || MBh *dhig* only once || **19** M *gīta*, om. *na* || All our MSS. incl. the Hamburg MSS. *śrīyatām* (only Bh: *śrūya*[new line]*yatām*) || **20** bhNAΨPPrM Hamb. MSS. (not Bh) *ekavīṁśati* || **21** Bh *strenakona*° for *ekona*° || **22** Pr *sthānamtrayam* || Pr *āsyābhi*, Bh *ākārā* for *āsyāni* || Bh *na* for *nava* || **23** Ψ *varṇā ṣaṭtrimśatir*; the *r*-hook begins exactly on *ṣa* and ends on *ā*. Over *ṣa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *sa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an *anusvāra*. Hence P reads *varṇā ṣaḍrrīmśati*; *trimśatir* also M; cp. the II-class above, p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇāḥ ṣaḍvīṁśatir*, N *varṇāḥ ṣaḍvīṁśati*, A *va° ṣaḍvīṁśatir* || Bh *ṣaṭtrimśatir* for *ṣaṭtrimśatir* || bhN *bhāryāś*, M *bhāyāś* for *bhāṣāś* || The copyist of bh first writes *smṛtāḥ* with double *dāṇḍa* after it; then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtāḥ*, corrects this to *smṛtām* ||

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**2** Bh *yutam* for *vr̥tam* || Between slokas 42 and 43, Bh inserts this half-sloka: *dhanyānām jāyate karṇe viśeṣāt śaradi sthite* || **3** bh *nātyad*

gitatvāram (or gitadvāram), corr. by cop. to <sup>o</sup>gitakaram, N nātyat gitakaram, ΨPPrM nānyad gitadvāram, A with us; Bh Hamb. MSS. priyaṇ for varāṇ || N daivenāpi[ pi del. by cop.]m || M om. api || **4** In Bh, this line runs thus: śuṣkaṇāyuravālhādāt tryakṣam jagāda rāvāṇah || **5** Bh om. trāṇ || Bh nivārayisi || **6** Bh vṛtiपūra° for vṛtidvāra° || Pr jumps from the first kṣetrapā to the second kṣetrapā, l. 9, om. one of them and all between them || **8** Bh tathā cānuṣite || N utkāṇṭhadharo || Bh tataḥ kṣetrararakṣakārāś tatśabdāṁ śrutvā krodhāt || **9** bhN niķipidayamto || Bh piḍayamto || **10** Bh dhāvitāḥ || Bh tādīto || **11** Bh bhūmīपrṣṭena || M tataḥ, om. ca || bhNΨPPr sacchi-droḍūṣalam, M sachidroḍūṣanam, Bh sacchidrolūkhalam, A sacchidraudūṣalām, Hamb. MSS. sacchidrolūṣalam || **12** Bh jāti°; M svabhāvagatavedanah for svajātisva° || **14** Bh <sup>o</sup>kharāśvānām || **15** M om. to na || bhN prajāra° || **16** bhΨPPr evōdūṣalam, A eva udūṣalam || Bh tataś ca vṛttim bhaṅktvā kamṭhasamalūṣam ādāya palā°; Hamb. MSS. tataś ca vṛttin bhaṅktvā kamṭha-stham ūlūṣalam ādāya palā° || **17** Bh asmiṇ unnature || Pr d for dūrād || Bh dūrāttarāt tam avalokya idam uvāca || **19** Bh only: sādhū mātula gite-nēti || tad bhavān a'pi, &c., l. 22 || **21** After iti, ΨPPr ins. kathā 6 || M om. iti and kathā, but has the figure 6 || **22** Bh vicāryamāṇo for nivā° || Bh om. mayā || After sthitāḥ, Bh ins. iti paṁcamī kathā, HI iti kathā 5 || **23** N cakradharaḥ prāha; Pr jumps from the first āha to the second āha, 273, 3, om. one of them and all between them || bh atha for athavā ||

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**1** mitrāṇām na karoti yaḥ all our MSS. incl. A, HI Bhh. Hence this reading is beyond any doubt that of Pūrnabhadra as well as of both the H- and the σ-class of the textus simplicior || **2** ΨPMBh <sup>o</sup>kolikāḥ || **3** Bh suvarṇṇasiddha || N svarṇasiddha prāha || **5** bhN mantharo || ΨPPrBh kolikāḥ, M kolirāḥ || **6** Bh patrakarmmakāṣṭāni || **7** Bh ādāra for ādāya || Bh prāptāḥ || Bh om. ca || bh śiṁśipāpādapam, N śiśipāpādapam, Pr śaśapā-dapam, Bh śiṁśapātarum || **8** N om. dr̄ṣṭvā || Bh dr̄ṣṭvā 'cīm[new page]-cīmtayat || Pr dr̄gyati tena dānenā karmbhūtyena pra° || M tadānenā || **9** bhNΨP kartṛbhūtena, A kartibhūtena, M kartṛbhṛtena for kartitenā. Hamb. MSS. and Bh with us || M bhūtāni for pra° || M kaṭakarmmopa° || **10** M kugaram || **11** bhN mamaśramo || **12** Bh samudrajalakallolasparśaśi-talānilāpyāyitaśarīraḥ || **13** Bh vasāmi for tiṣṭhāmi || ΨPPrMBh kolika || N kaulika prāha || **14** M aṇ for ahaṇ || **15** Bh om. mama || bhPr kuṭuṁbaṇ || Bh om. iti || Bh om. śighraṇ || **16** Pr karttayisyāmi, N karisyāmi || Pr susṭas || Bh transp.: tuṣṭōham tava || **17** Bh rakṣa pāda-pam amuṇṇam iti || ΨPPrMBh kolika || **18** Bh tad for tarhi || Pr svamitra, M svāmitraṇ, Bh mitraṇ || M pr̄ṣṭā, ΨPPr dr̄ṣṭvā || **19** M samāgacchatī ||

Bh transp.: *vyam̄tareṇa tathēti* || ΨPPrM *pratipannam*, Bh *pratipranne* || ΨPPrBh *kolikāḥ* || **21** M *mama kaśikham anubhavāvāḥ*, &c., p. 274, l. 1. A stroke under *kha* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || **22** Bh *ghārthayē* || **23** Bh *tat prārthaya rājyam* || Bh ins. *ca* after *aham* || Pr *mantrā* ||

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**2** ΨPPrMBh *kolika* || Pr *bhavaty* for *bhavatv* || M *eva* for *evam* || Bh om. *param* || **3** Bh *mitra* for *na hi*, inserting *na* before *yujyate* || Bh *saman* for *saha* || Pr *yudgate* || **5** Bh *bhojanācchādane* || **6** M *bhūṣa-dyam* || **7** M om. *tathā ca* || **8** Bh *kitavā* || Pr *bālā* || **9** Bh *'pīdam* for *hīdam* || **10** Bh om. *kim ca* || **11** Bh *pradhānāḥ* || **13** Pr *kevala* || **14** M *svasvato*, Bh *sva*[new line]to for *svasuto* || **15** N *kaulikar*, ΨPPrBh *kolika*, M *kokela* || Pr *prṣṭavyā* || **16** Bh om. *tam* || Pr *satvṛṣṇi* for *satvaram* || Bh *priye* for *bhadre* || **17** N *yady asmākam* for *adyā°* || Bh *'smākam adya*, M *'thāsmākam* || Bh *ko 'pi* for *kaścid* || bh first writes *bha* for *sa*, which he corrects to *sa* by a vertical stroke beginning over the superior horizontal line of the akṣara. Hence the copyist of N's original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *samīhitāñ* for *vāñchitāñ* || **18** M *t* for *tat* || Pr *tvā draṣṭum* || **19** Bh *mitram* for *suhrn* || Bh *rājyam* || Pr *prārthatām* || PrBh *so 'bravīt* ||

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**1** Cop. of Bh corr. *ati°* into *iti°* || N °*parampareṣāñ*, Bh °*paratā* for °*parañṣā* || M *apara nparā eṣā*, om. *m* atiklesapara || Bh *rājjasthitih* || **2** ΨPPrBh °*dvedhi°* || Bh °*bhāvādinā* for °*bhāvādicintā* || Bh *na kudācit*, om. *api* || Bh *bhavati* for *prayacchatī* || **3** Bh add. *ca* after *tathā* || ΨP *bhātarāḥ* || **5** Pr *rājñā* || **6** ΨPPrMBh *kolika* || **7** Pr *'bravīt*, om. *sā* || Bh *sā āha* || Bh *paṭṭaṇ* || Bh om. *nityam eva* || N *nīhpādayati*, M *nīhpādasi* || **8** M °*śuddhiṇ*; Bh *sarvadvayaviśuddhiḥ* || Pr *'nya*, Bh *dvītiyam* for *'nyad* || **9** Bh *tena* for *yena* || Pr *purutāḥ*; Bh om. *purataḥ* || M *yena du puram̄ta prṣṭaḥtaś ca* || Bh *prṣṭato 'pi ekaikāṁ* || Ψ *ca ekaikāṁ paṭaṇ*, the anusvāra being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca ekaikapaṭaṇ* || **10** BhH om. *grhavyayaḥ śudhyati dvītiyasya mūlyena*; H om. the following akṣara *vi*; I *nirviśeṣaś ca kṛtyāni* for the gap and the following word || ΨP *śuddhyiti* || **11** Pr *kurvāṇāḥ svajātimadhye* || Bh *gacchatī sukhena kālāḥ* || **12** Bh *āha* || M om. *sādhu pativrate* || Bh *sādhu pativrate sādhu sādhukūṭam bha°* || N *sāktam* for *sādhukūṭam* || **13** Bh *niścītya* || Bh om. *atha* || ΨPPrBh *koliko*, M *ko* || **14** Bh *prārthayām āsa* || Pr *cakrire* || Bh ins. *me* after *yadi* || **16** Pr *driśirāś* ||

Bh *caturbhujas ca sañ°* || **17** Bh *gacchati* || Bh *laukai* || Bh om. *m iti* ||  
**19** M *yasya nā svayañ I thajñete* || After *iti*, ΨPPrM ins. *kathā* || **7** ||, Bh  
*sañtī kathā* || flourish || **20** Bh *piśācikayā grasto*; M *'śraddheyakadāviśā-*  
*vikāgrasto* || **21** Bh *athavā* for *atha* || **23** Bh *saktubhiḥ* for *sa eva* ||  
Pr *pāñdura* *śyete* || Pr *somaśarmā* *pītā* || **24** Bh *suvarṇṇasiddha* || Bh  
*cakradharaḥ kathayati* ||

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**3** Bh *bhuktaśeṣai ka°* || Bh *pūritah* || Bh *tasya kalaśasya* for *tañ ca ka°*;  
M *tañ ca ka lambyañ tasyāñdhastat* || **4** Bh *'valambitasyā°* || Bh om.  
*tasya* || Pr *tasyā stāt* || N *khaṭkām*, Bh *sañtvāñ* for *khaṭvāñ* || M *sa* | *tata*  
*kedr* | *styā*, Bh ins. *tam* before *eka°* || Pr *ekadr̥tvā* || Bh *vilokayan* || **5**  
Bh *pūrṇo* || **6** Bh *bhavati* || **7** Bh *tatas tenāham ajādvayañ grhīsvāmi* ||  
bhNΨPPr *grhīsyε*; A with us || **8** N om. one *sañmāse* || Bh *sañte* 2  
*māsi* || N *athāyūthām* || M *tato ggābhīr* [misread for *gobhir*], &c., l. 9,  
omitting *jābhīr*, &c. || **10** Bh *mahiṣyā ma°* || M *mahiṣarvaḍavā* for *mahiṣyo*  
*ma° va°* || Bh *tatprasavat* for *vaḍavā°* || **11** Bh *prasūtañ* || Pr om. all  
between *bhaviṣyanti* and *tasyāñham*, l. 14 || **12** Bh *karisyāmi* for *sañpatsyate* ||  
Bh *tatañ*, om. *ca* || Bh *kaścit vipro mama* || **13** Bh *dāsyati* || Bh *tasyāñ*  
*putro janayisye* || **14** Pr *nā* for *nāma* || Bh *karisyε* || **15** Bh *jāte* || Bh  
*grhitvā ghoṭakacalatthāyām upavīṣyā°* || **17** Bh *samīpam āgamiṣyati* || **18**  
Bh transp.: *kopāt vrāhmaññ* || Pr *vrāhmaññ*, with following *dañḍa* || Bh  
*samabhidhāsyε* for *abhidhāsyāmi* || **19** Bh *°yā madvacanam* || **20** N Bh  
om. *tāñ*; but in N, the copyist deletes an *anusvāra* over *tā* of *tādayisvāmi* ||  
M *taddhyānyāvasthitena*, Bh *dhyānā°* || **21** P *°prāhāras* || M *yañ* for *yathā* ||  
N *ghaṭāñtavarttibhiḥ* || **22** Bh *saktubhiḥ*, om. *ca* ||

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**1** After *iti*, ΨPPrM ins. *kathā* || **8** ||, Bh *saptamī kathā* || flourish || ||  
**3** Bh H I *laulyañ* || ΨP *apeksyate*, *y* being almost imperceptibly deleted in  
Ψ by a small stroke || **4** ΨPPr *camḍabhbūpatiḥ*; but see l. 7 || **7** Bh  
*adhiṣṭāne* for *nagare* || Bh *nrpatiḥ* || Ψ jumps from the first *kṛiḍārthañ* to the  
second *kṛiḍārthañ*, om. one of them and all between them; but cop. supplies  
the om. text in marg. || **8** Bh *asti* for *tiṣṭati* || Bh *°vānekabhakṣabhojanādibhiḥ* ||  
**9** Bh *kṛiḍanārthañ* || Bh *tiṣṭati* after *asti*, which has been deleted by cop. ||  
**10** In bh gloss on *mahānase*: *rasoñ* || bhN ins. *ca* before *praviṣya* || **11**  
Pr *bhaksyayati* || In bh gloss on *sūpakārā*: *supāra* || Bh om. *kāṣṭhādikam*  
*agre* || **12** Pr *pañyati* || Pr *tādayati* || **13** bhNAΨPPrM *tañ* for *tad* ;  
Bh (*tat*) and Hamb. MSS. with us, but cp. Introd. p. 32 || Bh *meṣasūpakā-*  
*rāññ* || **14** M *svadalañpage* , Bh *svādulañpaṭo* || **15** Pr *mahākūpāś ca*, Bh  
*mahāñtkopāś* || Bh H I *yathā* *āsannena* (I *°va* for *na*) *vastunā* || **16** Ψ om. *tad*

and the following words to *prajvalis̄yanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena*: *ubādu* || **17** M *ūrṇapraprakāro yeṣameṣa sva°* || In bh gloss on *ūrṇā°*: *una* || Bh H *tad ūrṇāyuh* *pracuro*, I *tad ūrṇāyam* *pracuro* for *ūrṇapraſtaro* || Bh ins. *vahninā* after *svalpenāpi* || ΨP *prajvalas̄yati* || Bh *jvalis̄yati* || **18** Bh *tato* for *tad* || Bh om. *punar aśvakutyām*, ins. *kūdyām* after *vartinyām* || Pr *aśvakudyām*; in bh gloss on *aśvakutyām*: *ghoḍāra* || Pr *pravesyati* || **19** M *tr̄napācuyati jva°* || Bh om. *tato 'svā* || bhNAΨPPr *vahnidāgham*, M *vahnidāyam* || Bh ins. *aśvāḥ* after *°dāham* || Bh *prāpsyam̄ti* || **20** M om. *etad uktam̄ yathā vānara* || Pr *eva* for *etad* || In bh gloss on *vānaravaśayā* (!): *vāmnarelatela* || **21** Bh *śāmyati* || **22** N om. *evam̄* || After *evam̄* Ψ *ca*, del. by cop. || After *pro-vāca* Bh ins. *bho* ||

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**1** Pr *yatra* for *yo 'tra* || **2** Bh *sa bharīṣya saṃdigdham̄* || **5** Bh om. *tathā ca* || **6** bhNΨP (not Pr) *kalahām̄tyāni*, A *kalahām̄* *tāni*; Bh HI *kalahām̄tāni* || Bh om. *ca* || **8** M *tāvaham̄* for *tāvad gr̄ham̄* || Bh HI *vayam̄* for *vanaṃ* || **9** bhNAΨPPrM *gacchāvah* || **10** ΨPPrM *tena* for *te* || bhNΨPPrM *madoddhatam̄*; ABh HI with *us* || bhNAΨPPrM *ucatuh* for *ūcuḥ* || **11** Bh *buddhivaikalayam* || Bh *jātam̄* || N *yena tad* || Bh *yenēdām vadasi* || **12** After *brarīṣi*, N ins. *yenedam̄ vadāmi* || Bh *svahastena dattāmyta* || NMbh *bhakṣa°* || **13** N *kaṭuttiktakasāyāni*, om. *kaṣāya* and *kṣārāni°* || Bh *'tiktām-lakṣārāni* || Bh *vanaphalāni* || **14** Bh *bhakṣis̄yāmāḥ* || Bh *āha* for *provāca* || **15** N *yūtham̄* for *yūyam̄* || Bh om. *yūyam̄* and has *ni* for *nai*. In the place of *yūyam̄* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākyā* by another hand || Bh *nitasya* || Bh *tasmād āpata°* || **16** Pr *parināma* || **17** M *kulahaṃ* || ΨPPrM om. *svayam̄* || Ψ *nāvaya-lokayis̄yāmi*, *ya* being del. again by cop. || N *nālokayis̄yāmi*, Bh *na valobhayis̄yāmi* || **19** Bh transposes the two lines of this stanza || ΨP *māṇtrām* for *mitram̄* || Bh *mitram̄ āpadam̄ āgatam̄* || **20** For *s tātā*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulakṣayah* || **21** In the place of *sarvān pa° sa yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || **22** N *nagare* for *gate* || Bh *'nyasminn ahani* || Bh *māhānasam̄* || In bh gloss on *māhānase*: *rosode* || **23** M *pūpakāreṇa*. In bh gloss on *sūpa°*: *sūpāra* || Bh *yāvat sūdena tāḍanāya na kīmcid āśāditah* || Bh om. *°dagdha°*, N *ūrddhajvalitam̄kāṣṭam* || **24** N *hataḥ* for *tāḍitah*, om. *so 'pi tena tāḍitah* || M om. *so 'pi tena tāḍitah* || Bh om. *tāḍitah sann* ||

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**1** bh *arḍdhajvalitaśarīrah*, corr. by cop. to *arḍdhajvalaccharīrah*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tenārd-*

*dhajvalitaśarīraḥ*), the second one that of ΨPPrM || Bh *pratyāsannāyām* || bhN *kuṭyām* (with gloss in bh: *ghoḍāra*) || **2** M *luṭhamta*, Bh *luṭhamta* || ΨPr ins. a second *tatra*, M *tasyām* before *trṇā°* || Bh om. 'pi || **3** Bh *kuṭyāmṭanibaddhā* || N *baddhā*, om. ca ni || M *yoṭakā*. In bh gloss on *ghoṭakāḥ*: *ghoḍā* || After *ghoṭakāḥ*, Bh ins. *keci jvalitāḥ* || Bh *kecit sphā*, then a blank to *pa°* excl., filled in (by a later hand ?) with *ṭitasarīrā* || **4** N *āpantāḥ* (read *āpannāḥ*) for *gatāḥ* || M *gatā ṭayitvā rddhadagdhaśarīrā* || Bh *kēpi* for *kecic* ca || Bh *cotayitrā* || **5** Bh om. *janaṃ* || M *vyākulam* *vakṣaḥ* || **6** Bh *saviṣādam* || In bh gloss on *cikitsakāṇ*: *dhāraka* || **7** Bh *bho ucyatām* || ΨP *aśvānāyām* *eteṣām* || M *kaścidyahopasāstrāṇi* || Bh om. *eteṣām* *kaścid* || N *śamanopāyāḥ*, Bh *vahnidāho°* || **8** Bh *samcītya* || M *samcīmtya pro kūm apratiṣaye* || **10** bh *vaśayānyānām* || N *śamudbhavaḥ*, Bh *śamuthitā* || **11** Bh *yathā* for *vyathā*, HI a correction of this mistake: *tathā* || M *tināśem* || Bh *āyāti* || **12** Bh *yāvad ete prāk na bhavisyamti* || bh *roge* for *rogenā*, N *āgatena* for *rogenā te na* || **13** Bh *tad ākarṇya* for *tac chrutvā* || Bh *vānarāṇām vadham* || **14** Bh *te sarve* || P *yūthaparis*, NBh *yūthapas* || Bh om. *na* || **15** Bh *svayām naṣṭarāvā*, with *dṝ* add. over the line between *na* and *ṣṭa*, for *sākṣād dadarśa* || N om. *tu*; Bh *ca* for *tu* || Pr *seha* || **16** Bh om. *yataḥ* || **17** Bh *dharsaṇā* || Pr *matrayed*, N *dharsayed* for *marṣayed* || Bh *yas tu* for *yo' tra* || Bh *parinirmitām* || **18** bh *satyād* for *bhayād* || N transp.: *lobhād vā* || **19** Bh *kvacit* || **20** Here all our MSS. *°khaṇḍa°* || **21** Pr *ta* for *tatra* || N *yāval lokayati* (om. *nipuṇatayā*) || **22** NBh *nirgacchati* for *ni° iti* || Pr *cīmṭayā sa nū°* || **23** Pr om. *t pa* || **24** Bh *jalamadhye* for *tanmadhyād* || N *°lālāmkṛto* for *°lālāmkṛtakāṇṭho* ||

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**1** N *rākṣasas*, om. *niṣkramya* || Bh *provāca* for *tam uvāca* || N *yātra* || **2** N *tad* for *tam* || Bh *bhakṣayāmi*, om. *iti* || NM *tad anyo* || **4** Bh *kiyatāṇi* || N *bhakṣaṇe śarīras* for *bhakṣaṇaśaktis* || **6** N *badyanā*, M *brāhmataḥ* || N *śrāṣṭlo* for *śṛgālo* || N *mā* || Bh *vānara āha* || **7** bh *sahāśryamtaḥ*, Bh *sahāsthyamtaḥ*, N *sahātyaṁta*, PrM *sahātyaṁtaḥ* || Bh om. *me* || **8** M *pracchasi* || ΨP *tac chaparivāram* || M *api tam* [added over the line] *vāra* [both akṣaras struck out again] + *kaprapāmna lobhayitvā sarasi* || Bh *nrpatim* || **9** Bh *saraḥ* || Pr *rākṣas* || Bh *ratnamālābhūṣitakāṇṭhas tan nagaram* *āśādya ṛṣṭa°* || **11** M *°prasādeṣu* || **13** N *sūryam a tiraskurute* || **14** NBh *vānara āha* || N *kasmiṇścid* for *kutracid* || M *aranya* || **15** Bh *suguptanagaram*, corr. to *suguptanaram* || NM *vārena*, om. *sūrya°* || NBh ins. *pravīśya* before *nimajjati* || M *dhanāprasādād* || M *niḥkrāmyati* || **18** N *yūtham* *te* for *yūthapate* || N om. *eṣa*; Bh transp. *eṣa* and *pratyakṣatayā* || **19** M om. *matka°*, but supplies it in the next line in this corrupt form:

māsakumṭhasthitayā ॥      20 Bh HI ko 'pi for kam api ॥ N ainam for yena ॥  
**21** ΨP etat śrutvā ॥ N nṛpatir āha ॥ N yad for yady ॥      22 N āgamiṣyāmi  
 for eṣyāmi; Bh samāgamisyaṁ for svayam eṣyāmi ॥ N prabhūtaratnamālāḥ ॥  
 Pr sadyaṁte for saṁpadyaṁte ॥      23 Bh kapir āha ॥ N tad for etad ॥

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**1** N rājya for rājñā ॥ N sotsaṅgam ॥ bhN atha for athavā ॥      3 P  
 rūḍhā ॥ After api, N ins. between the second and the third pāda of  
 stanza 61: trṣṇe devi namaś tubhyam yayā vittānvitā api । 1 ॥      4 Bh akṛtye  
 'pi for akṛtyeṣu ॥ N niyuṣyāmte ॥ bhΨPPrMBh bhramyāmte, AN bhrāmyate;  
 Hamb. MSS. with us ॥ N ṣugamisv api, A dugameṣv api ॥      7 In the place of  
 this line, ΨPPrM have 6 pādas: lakṣādhipas tathā koṭīm [M koṭī] koṭivān rājyam  
 icchatī ॥ 48 rājyayuktas tathā svarggam [P svargga] svarggāl aiṁdratvam [M  
 idratvam] icchatī ॥ iṁdratrepi hi saṁprāpte yadrcchā na (P n for na) nivarttate  
 (Pr 'ti for 'te) ॥ 49 ॥      8 M om. jīryanti of pāda 2 ॥      9 In Ψśro of śrotre  
 is somewhat illegible; P netre for śrotre ॥ Bh trṣṇikā tu; H trṣṇā kāpi,  
 I trṣṇau kāpi ॥ N taruṇāyate for tu na jīryati ॥ Bh om. atra after deva and  
 inserts it after sūrye ॥      12 Bh HI deva eka° for yenaīkā° ॥      14 Bh H  
 ratnamālām ॥ M sarvalokā ॥ Pr prakṣitāś ॥      15 NBh om. ca before tena ॥  
 Bh om. iti ॥      16 N jumps from the first uvāca to the second uvāca (l. 18),  
 om. one of them and all between them ॥      17 M om. kim iti ciraya ॥ Bh  
 yūthādhipate ॥ Bh transp.: me erijanaś (!) cirayati ॥      18 Bh °nṛpate ॥ N  
 rākṣasena salile bha° ॥      19 M °salivasthona ॥ N sopitaṁ ॥ N °kāraṇotthena  
 bha° ॥      20 NBh ins. mayā after sādhitaṁ ॥ ΨPPrM svāmīti matvā;  
 Hamb. MSS. and Bh with us ॥      21 N na for nātra ॥      22 N simhate,  
 PrBh hīmsate ॥ Bh pratihīmsataṁ ॥      23 Bh transp.: tatra doṣaṁ na ॥ M  
 vāt(a ?) for tatra ॥ N om. yo ॥ P om. duṣṭe ॥ N samācaret ॥      24 N tatas  
 for tat ॥ M sama, N samaiṣ for mama ॥ N bhavati for tava iti ॥

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**1** Pr śokāviṣṭa ॥ N kośādhiṣṭah, putting this after tvaritapadam ॥  
 bhNΨPPr yathājātam; ABh with us ॥ Pr pratinivṛta, ΨP pratinivṛtya ॥  
**2** ΨPM svyrto, Pr surto, for sutṛpto ॥      3 M tānaṁdam for sā° ॥      4  
 N hataśatruḥ, Bh hataśatruṁ, H hataḥ śatru, I hataḥ śātru ॥      5 Bh  
 vihitām for bhavatā ॥ N vānarāḥ ॥      6 Bh HI om. ato 'ham bravīmi ॥ Bh  
 kāryam ityādi for karma, iti ॥ Bh adds aşṭamī kathā, ΨPPrM kathā ॥ 9 ॥  
**7** Bh bho bho ॥ N tām for mām; Bh om. mām ॥      8 N om. yāsyasi ॥      10  
 M tyaktvāpadam ॥      11 M om. pāpena ॥ N narakaṁ ॥      12 Bh suvarṇa-  
 siddha āha ॥ N śaktimyaś, Bh śaktiśaktas ॥      13 Bh etatva for etac ca ॥  
 ΨP manusyāṇām a° ॥      14 Bh om. ca after nāsti ॥ N kācid ॥      15 Bh

om. *tava* || N °*bhrameṇa vedanayā* || **16** bhNAΨPPrM *yadi* for *yad*; Bh HI *yat* || N *ita svasthānam* || Bh om. *apy asmākam apy* || **17** N om. 'yam, having a deleted *yo* before *anartho* || NPMBh *athavā* for *atha* || **19** N *vānarah* || **20** M 'sti for 'si || N *gr̥hito siddhikālena* || N *palāti* || **21** NΨPPrM *cakradharaḥ prāha*; Hamb. MSS. and Bh with *bh* ||

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**2** Bh *adhiṣṭāne* for *pure* || M *bhadrasenāma* || **3** Bh *ratnāvalī* for *ratnatvī* || N om. *hartum* and the following words to *hartum* (excl.), l. 5 || **5** Bh *surata*° for *tatsurata*° || **6** N *avasthānam pāñkajvarādibhir* || M °*jvarādir* || **7** N *ātmanas* || **8** N *sakhi paścād ikā*° || **9** N *gr̥hakoṇe* for *yaṇ*; Bh om. 'yam; P om. all between *rākṣaso* and *vyacintayat*, l. 10 || N om. *kimcid* || **10** N °*vidhātum* || **11** Pr *tathā 'thyah*, N *tayānyah* || **12** M *hitum* for *hartum* || M na *śaktoti* || N om. *tat* || **13** Bh *asvarūpaṁ* || N *asvarūpam kṛtvāśvarūpamadhyastho* || Bh *kṛtvā madhyastho*, H *kṛtvā madhyāsthām*, I *kṛtvā madhyasthām* || PrBh *nirikṣye* || M om. *kimprūpah* || N *kimprabhāṣāś* || NBh om. *sah* || **15** Pr *niśisamaye* || N r *aśvāgāre* for *grhe* || **16** N om. *taṁ* || N *rākṣasāśvaśvabharataram* || **17** NBh *avalokya* for *drṣṭvā* || In bh gloss on *khalinām*: *cokaḍu* || ΨPPrM *mukhe*, om. *tan*. Hamb. MSS. and Bh with *bhN* || N *samāruṣṭah*; then again the same sentence with the readings *rākṣasāśvam* and *saṁrūḍhah* || **18** Bh om. *nūnām* || N *eva* for *eṣa* || N *tuṣṭam* || **19** Pr *ko*, N *kośchān* for *kopān* || M *abbhāgataḥ* || **20** N *viciptayat* || M *cimtayan aso* || ΨPPrM 'śvāpaharakeṇa || N *sāśvātēna* for *kaśā*° || **21** Bh ins. *taṁ* after *gatvā*, omitting it before *sthiri*° || Bh *khalinākarṣaṇāt* || **22** N om. *tad* || N *tat* for *tadā* || **23** bhNAΨPPrM *vegātivegam*. Hamburg MSS. *vegāt vegam*, which was also the reading of some MS. previous to Bh, which has *vegāt gavagam* for *vegāt vegam*, Simpl. h and Bühler *vegād vegataram*. See above, p. 35 ||

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**1** bh *tathā ca gaṇita*°, Bh *tajyathā agaṇita*° for *tathāvagaṇita*°; N *tathāgaṇita-khalinākarṣaṇavākyāt* | *cauraś* || M *vairāś* for *cauraś* || **2** Bh *anena aśvā* for *etenāśvā* || **3** N *pālam* || **4** Bh *tadā*° for *tatrā*° || **5** Pr *cimtayati i*° || Bh 'śvarūpo *rākṣaso* || **6** M *vairopi* || Pr *vaṭaprahāram* || **7** NBh ins. *tau* after *api* || **9** ΨPPrM *vane* for *vate*, but in Ψ corr. to *vate*, the inferior part of the vertical *u*-stroke being effaced, but still well visible, so that *te* could possibly be read as *the*. The copyists of P and of the original of M evidently thought the original akṣara to be *the*, corrected subsequently to *ne* || **10** M *naśāntam* || N om. *bhōḥ* || N *eva* || N *kilaka*° for *alīka*° || **11** N *prapasyati* || bhΨPMBh Hamb. MSS. *bhakṣoyam*; PrA with *us* ||

N *bhakṣyeyam* mānuṣas || ΨN *bhakṣatām*, in Ψ corr. to our reading || 12  
 Bh *svam rūpam* || N *skhalitagati* *nivṛttāḥ*, Bh HI *skhalitagatir* (H om. *r*)  
*nivṛttāḥ* || 13 Bh *upary upari vānarasya* || 14 N *laṅbāyamānā°* || 15  
 Bh ins. *tam* after 'pi || Bh *rākṣasād apy adhikām*, N *bhakṣastābhya*  
 16 Pr *ayuktavān* for *apy u°* || Bh om. *apy* || N *nirāṁtarā*; Bh om. *nitarām* ||  
 M *nimilitanayātā rdamtañ* || 17 bhBh *nīḍidayan*, NΨPPr Hamb. MSS.  
*nīḍidayan*, M *nīḍadrayan* || Pr *tiyatī* for *tiṣṭhati* || Pr *ta* for *tam* || 18  
 N *tathāvaraṇam*, Bh *tathāvastham* || NΨPPrM om. *enam* || 19 In the  
 place of this śloka, Bh has only: *yādrśi badanacchāyēti*, adding: *navamī*  
*kathā* || N *dṛṣṭyāte* || N *vānarāḥ* || 20 N *grhitepi hikālena* || After  
 this śloka ΨPPr add. 10 *kathēti* || || 21 M om. all between *punar* and  
*atra* next line || 22 Bh *gacchāmi* for *anu°* || N *ava* for *atra* || M °*malam*  
 for °*phalam* || 23 N *cakradharaḥ prāha* || Bh *bho kāraṇam* || N *trakā-*  
*ram* || N *taylor* for *nayo*; M *nayo* 'ta *vayo vā*; Bh *nayo* 'py *anayo jāyate*||  
*daivavaśāt* || 24 M *devavaśā* || Pr *tr̥ṇam* for *nṛṇām* || Bh *nṛṇāpa-*  
*tiṣṭati*; NPPr (not Ψ) *upatiṣṭati*, in Pr corr. to °*te* ||

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1 ΨPPrMBh *tristanī* [ΨP *stristanī*, Pr *stristari*] *rājukanyakā*; Hamb. MS.  
 H with bhN (our text), I with the other MSS. || 2 Bh *yāṇti* || 3  
 ΨPPrM *svarṇpasiddha* || N *prāha* || 5 M *madhuraṇ* for *madhupuram* ||  
 N *tasya* for *tatra* || 6 Bh *atha* for *tasya*, inserting *tasya* after *kadācīt* || M  
*kadāci stāni kanā* || ΨP *stristanīm* || 7 ΨPPrM *jñātvā śrutvā ca* for *śrutvā* ||  
 8 ΨPr (not P), N *ayam* || Pr *ya* for *yathā* || Bh *kaścid eva na* || After  
*chrutvā*, N inserts the stanza: *yaḥ satataṁ pariprcchati* | *śṛṇoti satataṁ vā-*  
*kyam avadhāroyati* | *tasya divākarakiraṇe nīlanīm vivarddhate* | *prajā* || 9 bh  
*āha* || N *etat jñāyate* || Bh *nyājjam* (for *nyāyyam*, and this a blunder for  
*anyāyyam*) for *jñāyata* || N *inīṣṭakarī* || 10 NΨPPr *stristanī* || N  
*rājukanyakā* || Pr *vrāhmaṇāt*, N *brāhmaṇān* || Bh transp.: *āhūya vrāhmaṇāḥ* ||  
 Pr *prahṛvyā* || 11 Pr Bh om. *yataḥ*, but Pr *caḥ* for *ca* || 12 Pr *prṣṭa-*  
*kena* || 13 Bh *rākṣasena gr°* || N *trastān* for *praśnān* || ΨP *purāḥ*, with  
 2 after the stanza || 16 N *kasminīścid* || Pr *kutraci ranye* || N *caṇḍa-*  
*śarmā*, M *caṇḍrakarmmā* || Bh om. *nāma* || Bh ins. *tu* after *ekadā* || ΨPPrM  
 ins. *ca* after *tena* || 17 Bh *viprah* for *brāhmaṇāḥ* || After *brāhmaṇāḥ*,  
 N inserts the śloka *aṇḍhakāḥ kubjakāś cāvra tristanī rājukanyakā* | *te trayo*  
*nyāyataḥ siddhāḥ sānukūle vidhātari* || This is a variant of stanza 69 || N  
*saṁāhitāḥ* || 18 N *bhayatrastam* for *bha° tam* || 19 N *kamalodarastu-*  
*darau*, PrM *kamalodarasaudarau*; Bh *kamalakomalaū* || 20 N *kathaya*, Pr  
*kathayam* for *katham* || Bh om. *bhavataḥ* || 21 N *rākṣasa prāha* || N  
*arḍdhodvanam* || Bh *na hi arḍdhodite 'ham kadāpi bhramīm padbhyām spr°*, HI:

na hi arddhoditēham̄ kadāpi [I ta° for ka°] bhūmīm̄ padbhyañ sprśā[I adds m̄]-  
mi; Pr a for api ||      22 Bh om. me || N brāhmaṇa, om. 'py || Bh mokṣa-  
syōpāyam̄ ||

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1 N tena for tato || N rakṣasābhihitam̄ || MBh om. bhoḥ ||      2 ΨPM  
devatārcanam̄ || N sarasān ||      3 M ta for tāvat || Bh om. trayā || N  
nātākṣṭhāt ||      4 After tathānuṣṭhite, gloss. of bh ins. rākṣase || Bh ins. eṣa  
before devārcana° (sic Bh) || NBh eva for eṣa ||      5 Pr bhakṣayati || N  
drutāñ, Bh satvarañ for drutataram̄ || M tata drutāñpram̄ gatvā drutaram̄  
gacchāmi || bh anuddhvānapādo, Pr anuddhānapādau, Bh anuddhatapādo, H  
amuddhatapādau, I amuddhatapādo ||      6 NBh mama for me || Bh ins. pi  
after rākṣaso ||      7 Bh pṛṣṭato, om. tat ||      8 After iti, ΨPPrM add.  
kathā || 12 ||, Bh daśānā kathā || flourish ||      9 bh ins. tad after tasya ||  
Bh vacam || Bh ḍakarṇya || Bh vīprā for brāhmaṇāḥ ||      10 ΨPPr bho  
vrāhmaṇāḥ strīstanāḥ || Bh mama ||      11 Bh vā na hi for na vā || M to for  
te || Bh te ūcuh ||      12 ΨPPrM om. the first vā || M ca for the second  
vā || Pr saḥ for sā || Bh kanyātra sā ||      13 Bh bhaved bhartur vināśaya ||  
Pr dināśaya || Pr °nidhānāya || ΨPPrM vā for ca ||      14 Pr trayā for yā ||  
N yānti ||      15 N ins. ca after pitaram̄ || N om. sā || Pr sādbhutam̄ for  
sā drutāñ || N nāgra || Bh śāṃsayāḥ ||      16 N meva for devaḥ || Bh yaḥ  
for yadi ||      17 N tatas for tat || Bh om. tat || N dattā || N niyojayi-  
taryēti, Bh niyoktaryēti ||      18 N kāladvayā° || N transp.: bhavati kṛtā ||  
Bh lokadvayari° || Bh na for kṛtā || N om. tad ||      19 N paṭaghoṣaṇam̄  
āropayām̄ āsa; Bh akārayat for ājñā° ||      20 Bh yaḥ ko 'pi for aho ||  
N ΨP (not Pr) strīstanām̄ || Pr rājñā || bh rājakanyakām̄ || Bh kanyām̄ for  
rāja° || Bh om. yaḥ before pari° ||      21 N karoti || Bh deśat pravāsayati ||  
N eram̄ ghosāñyām̄ ||      22 Bh prabhūtaḥ kālōtitā || NBh om. ca || Bh  
udvahate ||      23 Bh guptasthānasthītā, N guptasthānam̄ sthītā, ΨPPrM gupta-  
sthānam̄ sam̄° || bh yauvanam abhimukhī || M sājājñe, N jajñe || M sthi for  
'sti || N om. ca ||

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1 N yaṣṭigrāhikujbas || M ṣaṣṭigrāhī || Bh kubjakaḥ || N tiṣṭati sahāyaḥ ||  
NBh paṭahaśabdam || N tamprayete, Bh maṇīrayataḥ || M syāgate, Bh  
prchyate || Bh om. paṭahāḥ ||      2 Bh yataḥ for yadi || M kanyastā, Bh kanyā ||  
3 Bh gacchatī for vrājati || Bh kanyā° for kanyakā° ||      4 Pr tatas ca for tad asya ||  
N dāridroththakleśaparyamto; Bh dāridryotthasya kesaśya (!) pa° ||      6 Bh ladyā ||  
7 Pr prāṇāḥ tamkaḥ || In bh, °tamkaḥ has been corrected by corr. into °jan̄gaḥ ||  
M prāṇonām̄gapavana° || N vilāsi, Bh vilāsaḥ ||      8 bh surugurunatīḥ, corr.

by cop. to *suragurunatih*; M *guru*<sup>o</sup>, om. *sura* || **10** N °*tvā amdhakena* || NBh om. *āha ca* || **11** N *rājaputrair* || Pr *rājñām* for *rājñe* || **12** N *devapramāṇam* || Bh *rājā āha* || N om. *bhōḥ* || **14** bh PPrM *kusṭo*, N *kubjo*, A *kusṭa*. Cop. of bh deletes *o*—writing *śāṭy*—without another correction. In Pr *kusṭo* has been corr. by cop. from *kusṭi*; Bh *kusṭi*; PPr *vāṇtyajyo*, A *nāṁtyajyo*, M *vāṇtyajyo*, all these MSS. om. *pya* || bhN *vān* for *vāpy* || **15** N *salakṣa* || N *viśeṣataḥ* || **16** N *rājādeśāntaram*; Bh *rājājñayā* for *rā° eva* || After *eva*, Ψ breaks off || M *puruṣair* for *rāja°* || N *gatvā* for *nītvā* || **17** Bh om. *tristānī* || **18** N *yānapānam*, Bh *yānapātre* || N ins. sa *kaivarttā* for *kai°* || N om. *bhōḥ* || **19** After *adhiṣṭhāne*, Bh *trayo* *pi* *moktaryā* for *sa'yaṁ a° dha°* || N *gatvā* for *nītvā* || M *ādhyo* for *andho* || **20** After °*nuṣṭhite* Bh: te *gr̥ham* *mūlyenādāya*, &c., l. 21 || M *ārādyā* for *āśādyā* || **21** P *adhaḥ* for *andhaḥ* || **22** Bh *kubjakāḥ* || **23** PPr *stristānī* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *vinaṣṭā* || NBh om. *ca* || **24** M *dyam* for *yady ayam* ||

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**1** Pr *kāle* || Pr *na yātaḥ* for *nayāvaḥ* || N transp.: *yena viṣaṇu* || N om. *tad* || **2** Bh *yena tathā amuṇ*, *thā a* being written by a later hand on some effaced akṣara || *mṛta* (for *mṛtaḥ*) written in bh by corr. on a blank left free by cop. || **3** Bh *tam ādāya* || M *pradrṣṭamanāḥ* || Bh *gr̥ham* || **4** Bh *āgatya* || N *m* for *tām* || M *labdhvā* for *labdho* || *kṛṣṇasarpaḥ* | *tad enāṇ* written in bh by corr. on a blank left free by cop. || **5** M °*vasubhiḥ* || Bh *gatanetrāya* || **6** N *kathayi*, Bh *mīṣena* for *kathayitvā* || Bh *prayaccha* || bh *saṁ*; then *prayaccha* | *yena drāk*, written by corr. on a blank left free by cop., who continues *g* *vipadya* (corr. adds *ta*) *iti* || **7** N *hṛdamārggam* || bh *pratisthitāḥ*, NBh *prasthitāḥ* for *prati pra°* || N *sopi tam kr°* || **8** bh *khaṇḍikṛtya . . . svasthālāyā*, the blank being filled in by corr. with *sarvam* || Bh *sthālāyā*, omitting *satakra* || N *cūḍimastakam* || **9** N *svagṛham*, Bh *sra* for *svayam* || bh °*vyākulitayā*, N *gr̥havyāpārakulatayā* || Pr *praśrayam*, om. *sa* || Pr *iham* for *idam* || **10** N *tāvābhīṣṭān* || Bh *matsyān āniya*, °*n a°* being written as one syllable and *virāma* being added under *nā* || N *pacati* || **11** M *a* for *aham* || N *gr̥havyāpārataram* || Bh *bhavān* for *tvām* || **12** N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *hr̥ṣṭamanāḥ* || **13** PPr *sprkvanī*, M *syrkkāṇīm*. Gloss. in bh: *jībhēkoḍa*(?) *cāṭeche* || Bh *pralihan* || N om. *darevīm* || Bh *darvīm ādāya tān* || N *samādāya* || N *tāvat* for *tān* || Bh *cālāyitum* *ārabdaḥ* || P *prāyālayitum*, N *pracalayitum* || **14** N *āradhbāḥ* || Bh *tān atha cālāyito* || N *pracalayato* || Bh *viṣagarbheṇa bāppena* || **15** Bh *manḍam* for *śanaiḥ śa°* || bhM *agalata*, Hamb. MSS. and PPr with us || N *agamat*; Bh *aga[hole]t*; A *amalatā*, a misreading for *agalata* with following *dāṇḍa* || N *ava* for *eva* || N ins. *kṣaṇam* after *guṇam* || **16** N *manvamāno*

*vā vi°* || In bh gloss on *bāspa°*: *bāpha* || Bh *vāppagrahaṇam* || PrN *sprṣṭa-*  
*dṛṣṭiḥ* || **17** P *paśapamti* for *paśyati* || N *sthālyamadhye* || Bh transp.:  
*kevalāni krṣṇa°* || **18** N om. *tato* and the following words to *tat* (l. 19)  
*excl.* || Bh *tato cīmatayat* || P *maśyāmiṣam*, Bh *matsyamāṁṣam* || **19** Bh *tan-*  
*na jānāmī tristanyāś ce' idam samyak kiṁ vā* || **20** N *tristanyaś*, Pr *striṁsta-*  
*nyāś* || **21** N *madvāprāyaika upakrāmāyemam* || Bh *madvadhāya prakramo* ||  
 N *athānyasya* || NBh om. *vā* || **22** Bh om. *sa*; PPrM *sam̄* for *sa* || N  
*nigrahayan*, Bh *gopāyan* for *nigūhayann* || **23** N *ālingya cūḍanādibhiḥ* ||

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**1** NBh *apaśyat* || Bh ins. *anirīkṣyamāṇa iva* before *samīpam* || **2** N  
*śarīrabalaṁ samīkṣya mastā°* || Bh *‘rthyā . . . stakopari pari°*. A later hand  
 writes *śasya* on the blank, where one akṣara has been worn off || Pr  
*‘sāmarthyāś tanmastakopari* || **3** bh PrA *paribhr̥mya*, P *paribhr̥m̄ya*,  
 M *bhr̥mya* || N *ca* for *tam̄*; PPrBh om. *tam̄* || M *ttistanīm hṛdaye*, Bh  
*tristanīhṛdayasya* || N *atādayat* || bhPPrA *kubjakaśarire pra°* || **4** bh  
*trtiyah stano* || Bh (later hand writing on some effaced akṣara) *ti* for *‘ntaḥ* ||  
 Bh *pr̥ṣṭadeśe ca stanasparsāt kubjah saralatām gataḥ*; N *pr̥ṣṭadeśe ca stanā-*  
*sprr̥sāt* || PPrM *pr̥ṣṭapradeśah stana°*, but in Pr, *h* added over the line by  
 cop. || N *kubjah*, PPrM *kubjakasya* || **5** NPPrMBh *saralatām*; but  
 Hamburg MSS. with bh || **6** PPr *kubjakaś caīvēti* || PPrM add *kathā* ||  
 Bh *ekādaśamī kathā* || N *suvarṇasiddhāḥ* || **7** NBh *uktam* for *abhihitam* ||  
 N *daivākūlatayā*; Pr *devā°* || **8** N *āpadyate* || **9** *tyājyo* has been lost in  
 Bh by a hole, after which the MS. has *ḥ* || Pr *tyāgyo* for *tyājyah* || NBh  
*madvākyam* || Bh *akurvato* || **10** bhPPrM *suvarṇa*(Pr *‘rṇā°* for *‘rṇa°*)  
*siddha*(new line in bh) *m anujñāya*. ANBh with us, but in Bh *tam* and  
 part of *nu* worn off || **11** PBh *nivrttaḥ* (Bh om. *ḥ*) for *prati°* || bh  
*flourish before iti* || N om. *iti* || After *iti*, Bh ins. *dvādaśamī kathā* ||  
**12** A *samātha* for *samāptam* || In Bh, *par* worn off || bhA *aparīkṣākāritā* ||  
 NBh *aparīksitakāritvam* || PM *ādyah ślokaḥ* || **13** In the place of this  
*śloka* N has only *kudṛṣṭam kuparijñātam iti*, Bh *kudṛṣṭam kuparijñātam*  
*ceti* || Bh om. the rest of the text. In its place N has: *samāptoyam*  
*gramthah* || *iti śrīviṣṇuśarmavii*[ff] *racitaṁ pañcākhyānam samāptam* || As  
 to the copyists' colophons of N and Bh, cp. the end of the 'Variants' ||  
 A has all the stanzas of the *praśasti*; I give all its readings. A *kudṛṣṭam* ||  
**14** A *ta bhareṇa* || After *kr̥taṁ*, PPrM ins.: *evam kathā 77 sūktāni ca* || 646 ||  
 A 119 for 5 || **15** bhPPr *pañcatamtrāparanāparanāmakam*; A with us ||  
**16** A *‘yuktām* || M *viṣṇu°*, om. *śrī* || **17** M *parakāraḥ* || A *joyeta* || **18**  
 PPrM om. all between stanzas 1 and 7 || **26** bh *‘prabhu°* for *‘prabha°* ||  
 A *‘caṇḍraprabha*, then an unfinished *pta*, then *sūrivṛḍhaḥ* ||

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**1** A *kkacana* || A °*bhogi* for °*yogi* ||      **2** bh A *samasti vi*° ||      **3** A *rohiṇī*° for *manmatha*°, and °*vīśeṣasya* ||      **4** bh *lakṣma*, A *lakṣmīḥ* ||      **7** bh °*madā*° for °*padā*°; A with us ||      **8** In the place of *siktā mayā*, bh has a blank filled in by corr. with *samprāpya bhū*, and *mi* written on the superior margin ||      **9** A *paṭ* for *ṣat* || In P, *tāni ca* and part of *gram* are lost by a hole ||      **10** Pr *gaṇita* || M *ślokasamṛkhyā* 3 ||      **11** Stanza 8 is missing in bh PPrM || In A this line runs thus: *caṃḍramunibānacāṇḍre varṣe kārtti-kasitadvitīyāyāṁ*; our text gives the reading of  $\Pi^1\Pi^2\Pi^3$  ( $\Pi^2\Pi^3$  °*vāṇa*° for °*bāṇa*°;  $\Pi^1\Pi^2\Pi^3$  °*varṣai*) ||      **12**  $\Pi^1\Pi^2\Pi^3$  om. *'dhiṣṭhito*, reading *vudhaiḥ*. Between *pratiṣṭhito* and *vudhaiḥ*  $\Pi^2$  ins. *traīva sāstram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus:—bh: *iti pañcamam* °*ākhyānakam samāptam* || flourish || || *saṃvat* 1468 *varṣe mārggaśirṣamāse śukla-pakṣe dvādaśi dine adyēha śrīViramagrāme mahārājādhīrājaśrīKāhnāda-devavijayārājye amātya Mahānsalaśā-pratipattau Satyapurajñātīya Vā*(corrected from Josī, and with an *i* inserted before *vā*)*dījanārddanasya bhrāṭṛJosīharadevasya vinodāya śrīGaudajñātīya Mahāmkesavasuta Mahāmgoḍalena pañcākhyānakam nāma nītiśāstram līlikhe* || flourish || *iti pañcākhyānakam nītiśāstraṃ samāptam* || flourish || || *śivam astu sarvajagatu* || || *lekhakapāṭhakayoḥ śivam* || flourish || *yāval lavaṇa-samudro yāvan nakṣatramāṇḍito meruh* || *yāvac camdrādityau tāvad idam pustakam jayatu* || 1 || || flourish || || || N: *saṃvat* 1855 *varṣe śāke* 1720 *pravartta-māne karttika* *śu*[*śu* corr. by cop. to *vā*] *di* 8 *gurau lipi* *śubham* | *Mahāmhapu-ranivāsinā* śrīGaudajñātīyaddave Kāśināthātmaja Harināmḍākhyena *liṣitoyam* [corr. by cop. to *liṣitam*] *śubham* | *aparam pustakam vīkṣya* *śodhanīyam* *sadā budhaiḥ* | *hīnādhikair svarair* *varṇair* *asmākam dūṣanam na hi* | 1 | *trīṇy āhur avadānāni gāvah* *prthvi sarasvatī* | *narakād uddharanty ete* *japavāpanadohanāt* | 2 | *svārtham* *parārtham* *ca līkhitōyam* *gramthaḥ* || || *śrī* || ||; A: *iti pañcākhyānam samāptam* || *Śivasumḍareṇa līkhitam* || *saṃvat* 1574 *varṣe* *āsovadi* 9 *sukre* || P: *yādr-śām pustake dr̄ṣṭam* | *tādṛśām līkṣitam* *mayā* | *yadi* *śuddham* *aśuddham* *vā mama doṣo na dīyate* || 3 *bhagnapṛṣṭikatigrīvā* | *baddhadṛṣṭir adhomukhaṇi* | *kaṣṭena līkṣi-tan* *sāstraṃ* | *yatnena paripālayet* || 4 || *saṃvat* 1537 *varṣe* *prathama* *āśādhavadi* 1 *bhaume pustikā lākṣitam* | *śubham* *bhavatu* || *prathame* *kathā* 29 || *dvitiye* 7 || *trītye* 15 || *caturthe* 12 || *pañcane* 12 || *evaṃ* *kāraī* *kathā* 75 || flourish || *prathame sūktā* 388 || *dvitiye* *sūktā* 84 || *trītye* *sūktā* 67 || *caturthe* *sūktā* 51 || *pañcane sūktā* 56 *evaṃ* *kāraī* *sūktā* 646 || flourish || *śubham* *bhavatu* || M: *kathā* 29 | 7 | 15 | 12 | *evaṃ* 75 [cp. colophon of P] *sūktā* 388 || 51 | 56 || śrī *emcām* [for *evaṃ*] 646 | *śrī* || || flourish || *śrī* || || flourish || || flourish || || || Pr has no colophon || Bh: *śivam astu* *śarvajagataś cēti* || *śrīsaṃghaś* | *ciraṇi naṇḍyāt* || *śrībhagavatītripurā* *mama maniṣitam* || *yī(?)ya(?)rttu* || *khalāḥ vilayam* *yāṇtu* ||

ācirām̄ tiṣṭatu pustam̄kam̄ ॥ 28 flourishes ॥ *Muparāgakalasaparvanātha* ॥ ॥ Φ:  
*iti pañcākhyānaṁ samāptam iti* ॥ flourish ॥ ॥ *sānvat 1661 varṣe jyeṣṭamāse*  
*śuklapakṣe 2 dvitīyāyām tithau guruvāre śrīVikramapuramadhye liṣataṁ idam*  
*॥ flourish ॥ rājādhirājaśrīRāyasithajivijayarājye* ॥ flourish ॥ ॥ *yādrśam̄ pusta-*  
*kam̄ drṣtvā | tādrśam̄ liṣataṁ mayā | yadi śum aśuddhaṁ vā | mama doṣo na diyate*  
*॥ 1* ॥ flourish ॥ *śubhaṁ bhavatuḥ* ॥ ॥ *kalyāṇam astu* ॥ ॥ flourish ॥ ॥

bh N, A, PPrM; Simpl. Bh

## INDEX OF STANZAS

In the following Index, *complete* references are given to the text, printed in HOS., vol. 11, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantra by Kielhorn and Bühler. Occasional references are given to the same text as contained in the Hamburg MSS. (HI). *Kathāsamgraha*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger.

- akārānāviśkṛtavairadāruṇād* I. 275.  
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*akulino 'pi mūrkho 'pi* I. 111. Simpl. I. 148.  
*akṛtatyāgamaḥimnā* Simpl. II. 69.  
*akṛte 'py udyame puṇśām* II. 61. Simpl. II. 74.  
*akṛtyam naīva kṛtyam syāt* IV. 36. Simpl. IV. 40.  
*akṛtyam manyate kṛtyam* II. 148. Simpl. II. 144.  
*akṛtvā pauruṣam yā śrīḥ* IV. 66. Simpl. III. 147; IV. 118.  
*akṛpaṇam aśaṭham acapalam* II. 114.  
*akleśād iva cintitam* Simpl. HI I. 8.  
*agamyān yah pumān yāti* Simpl. I. 370.  
*agnihotraphalā vedāḥ* II. 150. Simpl. II. 147.  
*aghātiaghaṭitam ghaṭayati* II. 155.  
*ajā iva prajā mohād* I. 177. Simpl. I. 219.  
*ajātamṛtamūrkhebhyo* Intr. 2. Simpl. Intr. 2.  
*ajādhūlir iva trastair* Simpl. II. 100.  
*ajām iva prajām mohād*, see *ajā iva*.  
*ajñātavivadhāsāra*° Simpl. III. 41.  
*ajñātāḥ puruṣā yasya* Simpl. III. 159.  
*ajñānāj jñānato vāpi* II. 175. Simpl. II. 169.  
*ata eva niṇiyate 'dharo*, see *madhu tiṣṭhati vāci yoṣitām*.  
*ata eva hi vāñchanti* IV. 38. Simpl. IV. 42.  
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*attum vāñchati śambhavo* Simpl. I. 159.  
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*atyādaro bhaved yatra* I. 408. Simpl. I. 413.  
*atyucchrite mantriṇi pārthive vā*° I. 221.  
*atyutkaṭe ca raudre ca*, see *apy utkaṭe*.  
*ṭatha krṣṇā diśaḥ sarvā* III. 125.  
*ṭatha tasya taroḥ skandhe* III. 128.  
*atha ye sam̄hatā vṛkṣāḥ* III. 46. Simpl. III. 59.  
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*Simpl. III. 112.*  
*ṭadyaprabhṛti dehaṁ svam* III. 155.  
*adhano dātukāmo 'pi* Simpl. II. 102.  
*adhigataparamārthān paṇḍitān* I. 73.  
*adhīte ya idam nityam* Simpl. Intr. 6.  
*see yo 'traītat paṭhati nityam*.  
*adhoḍṛṣṭiḥ bhavet kṛtvā*, see *kampamānam adho 'vekṣī*.  
*adhyardhād yojanaśatād*, see *sapālād*.  
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*anabhijñō guṇānāṇi yo* I. 61. Simpl. I. 73.  
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- †anāgataṃ bhayaṃ dṛṣṭvā II. 10.
- \*anāgatavatīṃ cintām V. 53. Simpl.  
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- \*anāgatavidhātā ca I. 326. Simpl. I.  
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- anirvedah śriyo mūlam I. 332. Simpl.  
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- aniścitair adhyavasāyabhīrubhīḥ III.  
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- aniṣṭah kanyakāyā yo Simpl. IV. 73  
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- anekayuddhavijayī III. 8. Simpl. III.  
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- antyojo 'pi yadā sākṣi I. 392. Simpl. I.  
404.
- antyāvasthāgato 'pi Simpl. IV. 110.
- antyāvasthō 'pi budho I. 424.
- \*andhakaḥ kūlajakaś caiva V. 69. Simpl.  
V. 91, 100.
- †andho vā badhīro vātha V. 74. Simpl.  
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- anyathā śāstragarbhinyā II. 157.
- anyapratāpam āśādya Simpl. I. 107.
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- apamānam puraskṛtya Simpl. HI, III.  
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- \*aparīksitam na kartavyam V. 13.  
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- apavādo bhaved yena I. 174.
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*apraṇāyyo 'tithih sāyam* I. 130. Simpl. I. 170.  
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*abhimatasdiddhir aśeṣa* V. 30. Simpl. V. 30.  
*abhiyukto balavatā durge* III. 39. Simpl. III. 47.  
*abhyaktam rahasi gatam* I. 24.  
*abhyuccrite mantriṇi*, see *atyuccrite*.  
*abhracchāyā khalaprūtiḥ*, see *mehgacchāyā*.  
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*amṛtasya pravāhaiḥ kim* Simpl. II. 57.  
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*araīḥ samīkhryate nābhīr* Simpl. I. 81.  
*\*arthasyópājanāṇ kṛtvā* II. 133. Simpl. II. 122, 148.  
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*arthārthī jīvaloko 'yam* Simpl. I. 9.  
*arthārthī yāni kaṣṭāni* Simpl. II. 119.  
*arthena tu vihīnasya* II. 71. Simpl. II. 85.  
*arthena balavān sarvo* II. 69. Simpl. II. 83.  
*arthebhyo 'pi hi vriddhebhyaḥ* Simpl. I. 6.  
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*avadhyāṇ vāthavāgamyam* I. 354. Simpl. I. 369.  
*avadhyo brāhmaṇo bālaḥ* I. 156. Simpl. I. 201.  
*avaśyagatvaraiḥ prāṇair* I. 420.  
*avaśyāṇ pitur ācāraṇ*, see *yo 'vaśyāṇ pitur*.  
*avaskandapradānasya* III. 32. Simpl. III. 39.  
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*aviruddhaṇ sukhasthaṇ yo* Simpl. I. 362.  
*aviśvāsaṇ sadā tiṣṭhet* III. 52. Simpl. III. 62.  
*avyavasāyinam alasāṇ* II. 115.  
*\*avyāpāreṣu ryāpāraṇ* I. 8. Simpl. I. 21.  
*aśaktair balināḥ śatruḥ* Simpl. I. 319.  
*aśanād indriyāṇīva* Simpl. I. 8.  
*aśuddhaprakṛtau rājñī* Simpl. I. 301.  
*aśrīvann api boddhavyo* I. 120. Simpl. I. 160.  
*aśocyāṇīha bhūtāni* I. 337. Simpl. I. 334.

- āśvah śastram śastram I. 69, 84. Simpl. I. 110.  
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 asatāṁ saṅgadōṣena Simpl. I. 251.  
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 asamaiḥ samīyamānaḥ I. 62. Simpl. I. 74.  
 asampattau paro lābho Simpl. II. 176.  
 asamprāptarajā gaurī III. 183.  
 asahāyah samartha 'pi III. 48. Simpl. III. 56.  
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 asādhanā̄ vittahinā II. 1. Simpl. II. 1.  
 asādhyam̄ śatrum ālokya Simpl. III. 137.  
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 ākīrnah śobhate rājā I. 371.  
 ākheṭakam̄ vṛthākleśam̄ Simpl. I. 388.  
 ākheṭakasya dharmeṇa Simpl. I. 129.  
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 āgataṁ vigrahām̄ drṣṭvā Simpl. III. 22.  
 āgatas ca gatas caiva IV. 32. Simpl. IV. 31, 36.  
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 ātmānaḥ śaktim udvīkṣya I. 192. Simpl. I. 236.  
 ātmāno mukhadoṣena IV. 42. Simpl. IV. 44.  
 ātmavargam parityajya, see tyaktāś cābhyanṭarā yena.  
 ādāv atyupacāracātuvinayā° I. 286.  
 ādityacandrāv anilo 'nalaś ca I. 141, 395. Simpl. I. 182, 405.  
 ādau citte tataḥ kāye I. 126. Simpl. I. 166.  
 ādau na vāpraṇayināṁ Simpl. I. 246.  
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 āpatkāle tu samprāpte Simpl. II. 112.  
 āpadam̄ prāpnuyāt svāmī I. 300. Simpl. I. 292.  
 āpadarthe dhanam̄ rakṣed Simpl. I. 356; III. 86.  
 āpadi yenāpkrtam̄, faulty reading for  
 āpadi yenōpā°, q.v.  
 āpadi yenōpākṛtam̄ I. 339; IV. 15.  
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 āpannāśāya vibudhaiḥ Simpl. II. 171.  
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 āyāti skhalitaiḥ pādair I. 152. Simpl. I. 198.  
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 āvaraḥ saṁśayānām I. 146. Simpl. I. 191.  
 āsanāc chayanād yānāt Simpl. IV. 65.  
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 āsannam eva nṛpatir I. 28. Simpl. I. 35.  
 āstām̄ tāvat kim anyena IV. 48. Simpl. IV. 90.  
 āharann api na svastho I. 265.  
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 gr̄hṇāti.  
 iha loke hi dhaninām̄ Simpl. I. 5.  
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- ucchedyam api vidvāṁśo* III. 53. Simpl.  
III. 63, 145.
- utkṣipyā titibhāḥ pādau* I. 329. Simpl.  
I. 314. Cp. *svacittakalpito garvah*.
- \**uttamam̄ pranipātēna* IV. 61. Simpl.  
IV. 109, 114.
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- tenāpi ca varo datto* I. 190. Simpl. I.  
231.
- \**tyaktāś cābhyaṇtarā yena* I. 260.  
Simpl. I. 259.
- tyajanti mitrāṇi dhanena hīnāṇ* II. 106.
- tyajet kṣudhārtā*, see *bubhukṣitaḥ kiṇ na*.
- tyajed ekaṇ kulaśārthe* Simpl. I. 355;  
III. 84.
- tyāgini śure vidusi ca* III. 222.
- tyājyāṇ na dhairyāṇ* Simpl. I. 316.
- trayaḥ sthānam na muṇcanti* I. 160.
- †*trvayā saha mayāvaśyāṇ* I. 282.
- dāmṣṭrāvirahitaḥ sarpo* II. 70. Simpl.  
I. 232; II. 12, 84; III. 49.
- dakṣiṇādisamṛddhasya* Simpl. III. 156.
- dāṇḍam muktvā nṛpo yo 'nyāṇ* Simpl.  
III. 146.
- dattvā tān eva yācanti*, see *dātāro 'py atra yācante*.
- dattvāpi kanyakām vairi* Simpl. I. 276.
- dattvā yācanti puruṣā*, see *dātāro 'py atra yācante*.
- dadāti pratigrhṇāti* II. 39; IV. 11.  
Simpl. II. 45; IV. 12.
- dadyāt sādhur yadi nijapade* Simpl. I.  
366.
- dantasya niskoṣaṇakena rājan* I. 59.  
Simpl. I. 71.
- dayitajanaviprayogo* II. 179. Simpl.  
II. 174.
- darśitabhaye 'pi dhātari* I. 79. Simpl.  
I. 104.
- dātāro 'py atra yācante* II. 117.
- dātā laghur api sevyo* Simpl. II. 68.
- dānāṇ bhogo nāśas tisro* Simpl. II. 151.
- dānena tulyo nidhir asti nānyāḥ* II. 131.  
Simpl. II. 158.
- †*dāridryogaduhkhāni* III. 139.
- dāridryasya parā mūrtir* Simpl. II. 159.
- dāridryāt puruṣasya bāndhava*° II. 78.
- dāridryād dhriyam eti*, see *nirdravyo  
hriyam eti*.
- dāreṣu kiṃcīt puruṣasya* I. 74. Simpl.  
I. 100.
- †*dāvāgninēva nirdagdhā* III. 134.
- dikṣu bhūmau tathākāśe* I. 207.
- duḥkham ātmā paricchettum* I. 323.
- duraḍhigamah parabhāgo* I. 333. Simpl.  
I. 330; V. 34.
- durārādhyāḥ śriyo rājñāṇ* Simpl. I. 67.
- durārādhyā hi rājñāḥ* Simpl. I. 64.
- durārohaṇ padāṇ rājñāṇ* Simpl. I. 66.
- durgām trikūṭāḥ parikhā* Simpl. V. 90.
- durgasthā api vadhyante* Simpl. III. 144.
- durjanagamyā nāryāḥ* I. 272. Simpl.  
I. 278.

- durjanah prakṛtim yāti* I. 240.  
*durdīvase ghanatimire* III. 177. Simpl.  
 IV. 53. (Cp. the following stanza.)  
*durdīvase 'sitapakṣe* I. 133. Simpl. I.  
 173. (Cp. the preceding stanza.)  
*durmāntrān nṛpatir vinaśyati* I. 129.  
 Simpl. I. 169.  
*durmāntrinām kam upayānti* III. 211.  
 Simpl. HI III. 160.  
*durlabha strīva cittena* Simpl. III. 149.  
*duṣṭabuddhir abuddhiś ca* and *duṣṭa-*  
*buddhir dharmabuddhir*, see *dharma-*  
*buddhir abuddhiś ca.*  
*duṣprāpyāṇi bahūni* Simpl. V. 28.  
*dūtaṁ vā lekham vā* III. 75.  
*dūta eva hi saṃdadhyād* III. 76.  
*dūramārgaśramaśrāntam*, see *dūrāyātām*.  
*dūrasthānām avidyānām* Simpl. IV. 72.  
*dūrasthām api yena paśyasi* I. 205.  
*dūrad ucchritapāṇīr ārdrā°* I. 285.  
*dūrāyātām pathaśrāntam* IV. 4. Simpl.  
 IV. 4.  
†*devo 'pi tam laṅghayitum*, p. 151,8 and  
 pāda 2 of II. 93. Simpl. II. 106,  
 pāda 2, and p. 25,16.  
*deśam kālām kāryam* I. 258.  
*deśam utṣṛjya jīvantī*, see *trayah sthānaṇi*  
 na muñcanti.  
*deśānām upari kṣemāpā* I. 117. Simpl.  
 I. 155.  
*deśāntaresu bahuvidhabhāṣā°* Simpl. I.  
 397.  
*dainyasya pātratām eti* Simpl. II. 97.  
*daivaraśād upapanne* I. 4.  
*doṣam ārtto janah kṛtsnam* Simpl. III.  
 163.  
*daurgatyam dehinām duḥkham* Simpl.  
 II. 96.  
*daurbhāgyāyatanaṇi dkiyo* II. 85.  
*dyūtam yo gamadūtālham* I. 45. Simpl.  
 I. 58.  
*dravyaprakṛtihino 'pi* I. 33. Simpl. I. 48.  
*dvandvālāpasabheṣaja°* I. 25.  
*dvāv upāyāv iha proktau* Simpl. II. 163.
- drigunām triguṇām vittam* V. 26. Simpl.  
 I. 18.  
*dvijihvam udvegakaram* I. 397.  
*drīdhākāram bhaved yānam* III. 30.  
 Simpl. III. 37.  
*dvipāśīviśasimhāgni°* I. 364.  
*dvīśaddveṣaparo nityam* I. 42. Simpl.  
 I. 57.  
*dvīśāśīviśasimhāgnī°*, see *dvipāśīviśa°*.  
*dvīpād anyasmād api* II. 154.  
*dveśīdveṣaparo nityam*, see *dvīśaddveṣa-*  
*paro nityam.*  
†*draidaḥibhārasaṇśritas traṇam* III. 57.
- dhanadasya tathaiva vajriṇah* I. 433.  
*dhanavān duṣkulino 'pi* II. 104.  
*dhanavān matimān kiṁ*, see *sadhana*  
 iti ko.  
*dhanādikeṣu* *vidyante* Simpl. HI II.  
 132.  
*dhanīyās tāta na paśyanti* II. 43 (see *para-*  
*hastagatām bhāryām*). Simpl. V. 78.  
*dhanīyās te ye na*, see *dhanīyās tāta na*.  
\**dharmaabuddhir abuddhiś ca* I. 389.  
 Simpl. I. 396.  
*dharmaśatavīhīnena* III. 19. Simpl.  
 III. 25.  
*dharmaṛthām yatastām apīha* Simpl. I.  
 371.  
*dharmaṛthām yasya vittehā* Simpl. II.  
 157.  
*dharṣaṇām marṣayed yo 'tra* V. 60.  
 Simpl. V. 80.  
*dhavalāny ātapatrāṇi* Simpl. I. 42.  
*dhairyam hi kāryam satataṇi* I. 216.  
*dhyānaryājām upetya* Simpl. V. 14.
- na kasyacit kaścid iha* I. 18.  
†*na kāryam adya me nātha* III. 159.  
\*†*na kiṁ dadyān na kiṁ kuryāt* IV. 41.  
*na kuryān naranāthasya* I. 43.  
*na kaulīngān na sauḥārdān* Simpl. I. 116.  
*nakraḥ svasthānam āśādya* III. 38.  
 Simpl. III. 46.

- na kṣudhā pīdyate yas tu* Simpl. I. 90.  
*nakhinām ca nadīnām ca* I. 52.  
*na gajānām sahasrena* I. 187. Simpl. I. 228; II. 13.  
*na garvam kurute māne* Simpl. III. I. 88.  
 $\dagger$ *na grham grham ity āhur* III. 130. Simpl. IV. 81.  
*na gopradānam na mahipradānam* I. 298. Simpl. I. 290.  
*\*nagnaḥ śravaṇako dagdhah* I. 378.  
*na ca echedram vinā śatrus* Simpl. III. 124.  
*na candrena na causadhyā* Simpl. I. 380.  
*na ca svalpakṛte bhūri*, see *na sa sval-pakṛte bhūri*.  
*na jātu śamanām yasya*, see *prayāty upaśamām*.  
*na tac chastraī na nāgendraī* Simpl. I. 124.  
*na tat svarge 'pi sauκhyam syād* Simpl. V. 49.  
 $\dagger$ *na tathā kariṇā yānam* III. 214.  
*na tathā bādhya te loke* II. 74. Simpl. II. 88.  
*na tādṛg jāyate sauκhyam* III. 82. Simpl. III. 92.  
*na tān sutīrthaī tapasā*, see *yān yajñā-saṃghais tapasā ca lokān*.  
*na te kiṃcid akartavyam* II. 100.  
*na tv avijñātaśilasya*, see *na hy avi-jñāta°*.  
*na dadāti yo na bhūnkte* II. 127.  
*na dānatulyo vidhir asti*, see *dānenā tulyo*.  
*na dānīnām ca kulānām ca* Simpl. IV. 49.  
*na dīrghadarśino yasya* III. 196. Simpl. III. 167.  
*na durjano vairam iti prakupyati* I. 239.  
*na devā yaṣṭim ādāya* Simpl. III. 182.  
 (See the following stanza.)  
*na devāḥ śastram ādāya* Simpl. III. 183.  
 (See the preceding stanza.)  
*na daivam iti saṃcintya* II. 145. Simpl. II. 140.
- \*na pūjayati yo garvād* I. 100. Simpl. I. 130.  
*na preched gotracaraṇam* IV. 3. Simpl. IV. 3.  
*na prajñayā visāriṇyā*, see *prajñayāti-visāriṇyā*.  
*na bādhyante hy aviśvastā* I. 88. Simpl. I. 114; II. 40.  
*na bhaktū kasyacit ko'pi* I. 407. Simpl. I. 412.  
*namati vidhivat pratyutthānam* I. 287.  
*na manusyaprakṛtinā* I. 431.  
 $\dagger$ *na mayā tava hastāgraṇi* II. 54.  
*na mātari na dāreṣu* II. 190.  
 $\dagger$ *na me dhanur nāpi ca* II. 60.  
*na yajñāsaṃghair api*, see *na tān sutīr-thais tapasā*.  
*na yajrāno 'pi gacchanti* I. 308. Simpl. I. 300.  
*na yatra śakyate kartuṇ* IV. 62. Simpl. IV. 11.  
*na yatrāsti gatir vāyo* V. 35. Simpl. V. 48.  
*na yasya ceṣṭitaṇvidyāṇ* I. 261. Simpl. I. 261.  
*na yasya śakyate kartuṇ*, see *na yatra śakyate kartuṇ*.  
*nayād apetām pravadanti yuddhaṇ* I. 434.  
*na yojanāśataṇ dūraṇ* II. 98.  
*narakāya matis te cet* II. 51. Simpl. II. 63.  
*narapatihitakartā dvesyatām* I. 101. Simpl. I. 131.  
*narānām nāpito dhūrtah* III. 66. Simpl. III. 76.  
*narādhipā nīcamatānuvartino* I. 369. Simpl. I. 383.  
*narendrā bhūyistham gunavati* I. 294.  
*na vadhyate hy aviśvasto* and *na vadhyante hy a°*, see *na bādhyante hy a°*.  
*navanītasamāṇi vāṇiṇ* I. 394. Simpl. I. 407.

- na vittam̄ darśayet prājñāḥ* Simpl. I.  
400.
- na vinā pārthivo bhṛtyair* I. 68. Simpl.  
I. 79.
- na vibhāvyante laghavo* V. 6. Simpl.  
V. 7.
- na viśvāset pūrvavirodhitasya* III. 1.  
Simpl. III. 1.
- na viśvāset aviśvaste* IV. 12. Simpl.  
II. 39; IV. 13.
- na viśvāsaṁ vinā śatrus* II. 33. Simpl.  
I. 115; II. 33.
- na śailaśringe kamalam̄ prarohati* I. 278.
- naśyati vipulamater api*, see *vipulamater*  
*api naśyati*.
- naśyanti gunā guninām* I. 242.
- naśtam̄ apātre dānam̄* I. 244.
- naśtam̄ mṛtam̄ atikrāntam̄* I. 336. Simpl.  
I. 333.
- na sa svalpakṛte bhūri* IV. 25. Simpl.  
I. 19.
- na sā vidyā na tad dānam̄* Simpl. I. 4.
- †*na sā strīty abhimantavyā* III. 133.
- na suvarṇam̄ na ratnāni* Simpl. IV. 74.
- na so 'sti puruso rājñām̄* I. 226. Simpl.  
I. 241.
- na smaranty aparādhānām̄* I. 279.
- na svalpam̄ apy adhyavasāyabhīroḥ* II.  
116.
- na svalpasya kṛte bhūri*, see *na sa svalpa-*  
*kṛte bhūri*.
- na hi tad vidyate kiṃcid* V. 19. Simpl.  
I. 2.
- na hi bhavati yan na bhāvyaṁ* II. 8, 134.  
Simpl. II. 9, 124.
- na hi viśvasanīyam syāt* III. 87.
- \**na hy avijñātaśilāya* I. 256. Simpl.  
I. 252.
- \*†*nākasmāc chāṇḍilimātā* II. 53. Simpl.  
II. 65, 78.
- nāgnis trypyati kāṣṭhānām* I. 106. Simpl.  
I. 137.
- nācchādayati kaupīnam̄* III. 89. Simpl.  
III. 97.
- nājñātabalavīryeṣu* I. 57.
- nātiprasāṅgāḥ pramadāsu kāryo* I. 144.  
Simpl. I. 187.
- nātyuccam̄ meruśikharam* II. 123.
- \**nānāmyam̄ nāmyate dāru* I. 383. Simpl.  
I. 386.
- nānyad gitād varāṇi loke* V. 43. Simpl.  
V. 57.
- nāprṣṭas tasya tad brūyād*, see *apṛṣṭas*  
*tasya tad brūyād*.
- nābhaksyam̄ bhakṣayet prājñāḥ* I. 304.  
Simpl. I. 296.
- nābhīṣeko na saṃskāraḥ* I. 6.
- nābhuyutthānakriyā yatra* II. 50. Simpl.  
II. 62.
- nāmrtaṁ na viśam̄ kiṃcid* IV. 29. Simpl.  
IV. 32.
- nāvidagdhaḥ priyaṁ brūyāt* II. 37.  
Simpl. I. 164. (Cp. *niḥsprho nādhi-*  
*kāri syān*.)
- nāśayitum eva nīcaḥ* I. 366. Simpl. I.  
363, 382.
- nāśnāti sevayautsukyād* Simpl. I. 267.
- nāśām̄ kaścid agamyo 'sti* Simpl. I. 143.
- nāsty ārogyasamām̄ mitram̄* I. 161.
- niksepe grhapatite* V. 22. Simpl. I. 14.
- nijasthānasthito 'py ekaḥ* III. 41. Simpl.  
III. 50.
- nityam narendrabhavane* I. 26.
- nityodyatasya puruṣasya bhaved* I. 195.
- nipānam iva maṇḍūkāḥ* II. 112.
- nimittam uddiṣya hi yaḥ prakupyati* I.  
274. Simpl. I. 283.
- niratiśayaṇ garimāṇam̄* Simpl. I. 30.
- nirodhāc cetaso 'kṣāṇi* Simpl. II. 154.
- nirdoṣam̄ api vittādhyām̄* Simpl. II. 117.
- nirdravyo hriyam eti* II. 86.
- nirviśeṣam̄ yadā svāmī* I. 66. Simpl.  
I. 78.
- nirviṣenāpi sarpena* Simpl. I. 204;  
III. 87.
- †*niścītya prathamām̄ vācam* Simpl. III. 3.
- nistabdhaṇ̄ hrdayam̄ kṛtvā*, see *nistrīm-*  
*sam̄ hrdayam̄ kṛtvā*.

- nistrimśāṇ hṛdayam kṛtvā* I. 352. Simpl. I. 367.  
*niḥsarpe baddhasarpe vā* III. 226.  
*niḥspṛho nādhikārī syān* I. 124. (Cp. *nāvidagdhaḥ priyam brūyāt.*)  
 †*nītiśastrārthatattvajño* III. 73.  
*nūnam tasyasyapute* I. 401.  
 †*nūnam mama nr̄śānsasya* III. 154.  
*nr̄paḥ kāmāsakto ganayati na* I. 253.  
*nr̄padīpo dhanasnehan* I. 180. Simpl. I. 221.  
*naūtan mitram yasya kopād* I. 209.  
 †*naīva kaścit suhṛt tasya* III. 122.  
*nōnmayūkhena ratnena* I. 360.  
*nōpakaṛāṇ vinā pṛitiḥ* II. 40. Simpl. II. 46.  
*pañca paśvanṛte hanti* III. 98. Simpl. III. 108.  
*pañcāśityadhikāṇ hy etad* V. 42. Simpl. V. 56.  
 †*pañjarasthā tataḥ śrutvā* III. 132.  
*paṭur iha puruṣah parākrame* II. 120.  
 \**paṇḍito 'pi varam śatrus* I. 418, 421. Simpl. I. 417.  
*panyānām gāndhikāṇ panyam* V. 24. Simpl. I. 13.  
*patati kadācin nabhasaḥ* V. 29. Simpl. V. 29.  
 †*pativratā patiprāṇā* III. 131.  
*paradeśabhayaḥ bhīta* Simpl. I. 321.  
*paradoṣakathāvicakṣanah* I. 400.  
*paraparivādah parisadi* III. 102.  
 \**parasparasya marmāṇi* III. 172.  
 \**parasya piḍanām kurvan* I. 353. Simpl. I. 368.  
*parahastagatām bhāryām* V. 58. (See *dhanyās tāta na paśyanti.*)  
*parākramaparāmarṣa*° Simpl. III. 152.  
*parāṇmukhe 'pi daive 'tra* Simpl. I. 360.  
*parāṇmukhe vidhau pūṣām* II. 9. Simpl. II. 10.  
*paricitam āgacchantam* Simpl. I. 16.  
*parivartini saṃsāre* Simpl. I. 27.
- paruse hitam anvesyam* I. 372.  
*paresām ātmanaś caīra* III. 80.  
*parokṣe gunahantāram* I. 284.  
 †*paranjanyasya yathā dhārā* II. 46. Simpl. II. 58.  
*parṇaśabdām api śrutvā* Simpl. III. 132.  
*paryaṅkeśv āstaranām* I. 134. Simpl. I. 174.  
 †*paryāṭan pṛihivīm sariām* I. 281.  
*paryanto labhyate bhūmeh* I. 95.  
*paśya karmavaśāt prāptam* II. 138. Simpl. II. 129.  
*paśya dānasya māhātmyam* Simpl. II. 48.  
*pādāhato 'pi dr̄dhadāṇḍa*° Simpl. I. 304.  
*pāparddhivad adharmeṇa* I. 99. Cp. *ākheṭakasya dharmeṇa.*  
*pitā vā yadi vā bhrātā* I. 428. Simpl. I. 423.  
*pitur gr̄hesu and pitur gr̄he tu, see pitr̄-veśmani yā kanyā.*  
*pitr̄paitāmahāṇ sthānam* Simpl. I. 365.  
*pitr̄veśmani yā kanyā* III. 188.  
*pīṭaḥ durgandhi toyam* II. 102.  
*pīyūṣam iva samtoṣām* Simpl. II. 153.  
*pūṇsām asamarthānām* Simpl. I. 324.  
*putrād api priyataram* Simpl. II. 49.  
*punaḥ pratyupakārāya* Simpl. I. 338.  
*purā groḥ sa*° I. 189. Simpl. I. 230.  
*pulākā iva dhānyeṣu* III. 90. Simpl. III. 98.  
*pūjyate yad apūjyo 'pi* Simpl. I. 7.  
*pūjyo bandhur api priyo* I. 230.  
*pūrṇāpūrṇe* V. 21 (HI V. 20).  
 \**†pūrraṇ tāvad ahaṇ mūrkho* III. 193.  
 \**pūrvam eva mayā jñātām* I. 82. Simpl. I. 108.  
*pūrve vayasi yaḥ śāntaḥ, see prathame vayasi.*  
*\*pr̄chchakena sadā bhāryam* V. 70. Simpl. V. 93, 94.  
*pr̄ṣṭāpr̄ṣṭā narendreṇa* I. 437.  
*paiśunyamātrakuśalaḥ* I. 422.  
*paulastyāḥ katham anyadā*° II. 3. Simpl. II. 4.

- \*pracchannam̄ kila bhoktavyam̄ I. 344.  
 prajā na rañjayed yas tu III. 228.  
 prajānām̄ dharmasañbhāgo Simpl. I. 344.  
 prajānām̄ pālanañ śasyam̄ Simpl. I.  
     217.  
 prajāpiñdanasañtāpāt Simpl. I. 345.  
 prajñayātivisāriñyā I. 387.  
 prauṇamya vighnahantāram Simpl. H,  
     Intr. 3 (om. I).  
 †pratāpayasva viśrabdhām̄ III. 145.  
 pratidinam upaiti vilayam̄ V. 4. Simpl.  
     V. 4.  
 pratidivasam̄ yāti layam̄, see pratidinam  
     upaiti vilayam̄.  
 pratyakṣam̄ yasya yad bhuktam̄ III. 85.  
     Simpl. III. 94.  
 pratyakṣaram̄ pratipadām̄ Praśasti 3.  
 \*pratyakṣe 'pi krte pāpe III. 174.  
     Simpl. IV. 48, 54.  
 pratyantaram̄ na punar Praśasti 6.  
 pratyādiṣṭah puruṣas I. 254.  
 pratyāsattin̄ vrajati puruso I. 269.  
 prathame vayasi yaḥ śāntaḥ I. 125.  
     Simpl. I. 165.  
 prabhuprasādajañ vittam̄ I. 38. Simpl.  
     I. 54.  
 prabhoḥ prasādam anyasya Simpl. I.  
     286.  
 pramāṇād adhikasyāpi Simpl. I. 327 ;  
     III. 29.  
 pramāṇābhyadhikasyāpi, see pramāṇād  
     adhikasyāpi.  
 pramādinām̄ tathā caurā I. 118. Simpl.  
     I. 156.  
 prayāty upaśamam̄ yasya III. 26. Simpl.  
     III. 33.  
 praviralam, see aviralam.  
 prasannavadano hrṣṭaḥ I. 154. Simpl.  
     I. 200.  
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- rañkasya nrpater vāpi* Simpl. I. 254.  
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- raho nāsti kṣaṇo nāsti* I. 107. Simpl.  
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- rāgi bimbādharo 'sau stana°* I. 202.  
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- rohiṇīśakaṭam arkanandanaś* Simpl. I.  
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- laghur ayam āha na lokah*, see *virasa  
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- lajjante bāndhavāḥ tena* Simpl. II. 98.
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- labhate puruṣas tāṁs tāṁ* I. 415.
- labhyate bhūmiparyantah* Simpl. I. 125.
- lavaṇajalāntā nadyah* I. 396.
- lāṅgūlacālanam adhaś* I. 13.
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- †*lubdhakena tato muktā* III. 158.
- lubdhasya naśyati yaśo*, see *stabdhasya  
 na°.*
- lokānuvrahakartāraḥ* I. 183. Simpl. I.  
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- loke 'thavā tanubhrtām* Simpl. I. 372.
- lobhād eva narā mūḍhā* V. 61. Simpl.  
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 yanāṁ.*)
- lobhāviṣṭo naro vittam* Simpl. III. 141.
- lohitākṣasya ca maneh* I. 67.
- †*vakranāśam sujihmākṣam* III. 68.  
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- vakranāśaś ca karkākṣo*, see *vakranāśam  
 su°.*
- vacas tatra prayoktavyam* I. 56. Simpl.  
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- vajralepasya mūrkhasya IV. 9. Simpl.  
 I. 260; IV. 9 [HI also, I. 201].  
 vadatsu dainyam śaraṇāgateṣu Simpl.  
 III. 155.  
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 Intr. 1 (om. I).  
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 varam vibhavahīnena II. 88.  
 varam vihāraḥ saha pannagaiḥ kṛtaḥ I.  
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 varam kāryam maunam, see varam mau-  
 nam nityam.  
 varam garbhāsrāvo Simpl. Introd. 3  
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 'pi sevyāḥ.  
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 varam narakavāso 'pi II. 168.  
 varam agnau pradīpte tu III. 201.  
 varam ahimukhe krodhāviṣṭe II. 87.  
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 \*varam buddhīr na sā vidyā V. 33.  
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 \*vardhamāno mahān snehaḥ I. 1. Simpl.  
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- vasen mānādhikam sthānam, see śrayen  
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- viśvasanti na kasyāpi* Simpl. HI, IV.  
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- viśvāsaḥ sampado mūlam* II. 18. Simpl.  
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- viśadigdhasya bhaksyasya, see kantakasya  
ca bhagnasya.*
- viśamasthasvāduphala*° I. 138. Simpl.  
I. 179.
- viśamāḥ kaṭhinātmāno* I. 51.
- vistīrṇavyavasāyasādhymahatām* III.  
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- vrkṣamūle 'pi dayitā* Simpl. IV. 82.
- vrksāṁś chitvā paśūn hatvā* III. 96.  
Simpl. III. 106.
- vr̥ttim apy āśritaḥ śatrur* Simpl. III.  
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- vaikalyaṁ dharanīpātām* I. 136. Simpl.  
I. 177.
- vaidyavidvajjanāmātyā and vaidyasām-  
vatsarāmātyā, see vaidyasāmavatsarā-  
cāryāḥ.*
- vaidyasāmavatsarācāryāḥ* III. 61. Simpl.  
III. 70.
- vairāgyāharanām, see daurbhāgyāya-  
tanām.*
- vairinā na hi saṁdadhyāt, see śatruñā  
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- vyakto 'pi vāsare satyam* II. 76. Simpl.  
II. 92.
- vyañjanam hanti vai pūrvam* III.  
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- vyañjanais tu samutpannaiḥ* III. 184.
- vyathayanti param ceto* Simpl. II. 95.
- \**vyapadeśena mahatām* III. 72. Simpl.  
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- vyapadeśena siddhiḥ syāt and vyapadeśe  
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- vyasanam hi mahārājño* I. 157.
- vyasanam prāpya yo mohāt* Simpl. II.  
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- vyasaneṣv api sarveṣu* II. 5. Simpl.  
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- vyākirṇakesarakarālamukhā* I. 149.
- \**vyāghravānarasarpānām* I. 247.
- vyādhitena saśokena* V. 8. Simpl. V.  
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- vyomaikāntavihāriṇo 'pi vihagāḥ* II. 16.  
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- śaktam bhaktam kulīnam ca* I. 345.  
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- śaktivākyalauamrasya* I. 81. Simpl.  
I. 106.
- śakteṇāpi sadā narendra vidusā* III.  
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- śaksyāmi kartum idam alpam* III. 225.
- śaṅkaniyā hi sarvatra* Simpl. II. 90.
- śatabuddhiḥ kṛtonnāmaḥ, see śatabud-  
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- \**śatabuddhiḥ śiraḥstho 'yam* V. 34, 36.  
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- śatam eko 'pi saṁdhatte* I. 188. Simpl.  
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- \**śatravo 'pi hitāyaiva* III. 170.
- śatrum vāñchāvighātāya* Simpl. III. 142.
- śatruñā na hi saṁdadhyāt* II. 24.  
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- śatrubhir yojayec chatrum* Simpl. IV.  
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- śatrum utpātayet prājñas* IV. 16.  
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- śatrum unmūlayet prājñas, see śatrum  
utpātayet prā°.*
- śatrusrūpāni mitrāṇi* I. 167.
- śatroḥ palāyane chidram* III. 113.  
Simpl. III. 123.
- śatroḥ pracalane, see śatroḥ palāyane.*
- śatror ākrandam and śatror ākramam,  
see śatror balam avijñāya.*
- śatror ucchedanārthāya* Simpl. III.  
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- \**śatror balam avijñāya* I. 315. Simpl.  
I. 312.
- śatror vikramam, see śatror balam avi-  
jñāya.*
- śatroḥ śriyan sadotthāyi* Simpl. III.  
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- śanaiḥ śanair dadāty esa Simpl. III.  
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 śapathaiḥ saṃhitasyāpi II. 32. Simpl.  
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 III. 28.  
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 sastrair hatās tu riparo, see sastrair  
 hatā na hi hatā.  
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 III. 170.  
 †śitavātātapasahaḥ III. 156.  
 śitātapādikāṣṭāni Simpl. I. 270.  
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 śucayo hitakāriṇo vinitāḥ I. 435.  
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 śūdro vā yadi vānyo 'pi I. 127. Simpl.  
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- śūraś ca kṛtavidyaś ca, see śūro 'si kṛta-  
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 \*†śūro 'si kṛtavidyo 'si IV. 34, 39.  
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 śrayen mānādhikam vāsaṇ II. 82.  
 \*śravyam vākyam hi vrddhānām I. 343.  
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 śrutvā sāṅgrāmikīṇ vārttāṇ Simpl. I.  
 91.  
 †śrutvāvām bhairavam śabdaṇ I. 83.  
 śrūyatāṇ dharmasarvasvam Simpl. III.  
 103.  
 \*śrūyate hi kapotena III. 120.  
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 ślāghyah sa eko bhuvi II. 166.  
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- satkarno bhidyate mantraś Simpl. I. 99.  
 sadaksareṇa mantreṇa I. 128. Simpl.  
 I. 168.  
 sad imān puruso jahyād III. 64. Simpl.  
 III. 74.
- saṃrohatiṣuṇā viddham, see rohati sāya-  
 kaviddham.  
 †saṃhatās tu harantime II. 7. Cp.  
 jālam ādāya gacchanti.  
 sakalārthaśastrasāraṇam Introd. I. Simpl.  
 Introd. 1 (H 4, om. I).

- sakṛj jalpanti rājānah I. 379.  
 sakṛt kandukapātaḥ hi II. 132. Simpl.  
 II. 140.  
 sakṛd api dṛṣṭvā puruṣam II. 65. Simpl.  
 II. 79.  
 sakṛd uktam na gṛhṇāti Simpl. II.  
 165.  
 sakṛd duṣṭam ca yo mitram II. 27; IV.  
 13. Simpl. II. 32; IV. 14.  
 sakṛd duṣṭam apīṣṭam yaḥ, see sakṛd  
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 sakhyam sāptapadīnam bho II. 36. Simpl.  
 II. 43.  
 ṭsa gatvāṅgārakarmāntam III. 144.  
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 Simpl. III. 102.  
 samgaṭāni subaddhāni II. 197.  
 samgrāme praharaṇasamkate II. 129.  
 samghātavān yathā venur, see sampā-  
 tāvān ya°.  
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 samcarantīha pāpāni Simpl. IV. 64.  
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 105.  
 satām matim atikramya I. 232.  
 satkṛtāś ca kṛtārthāś ca Simpl. III.  
 158.  
 satpāṭram mahatī śraddhā II. 58.  
 Simpl. II. 72.  
 satyadharma-vihinena, see dharmasatya°.  
 satyam dhane na mama nāśigate II.  
 192.  
 satyam parityajati V. 28. Simpl. V. 27.  
 satyāḍhyo, see sannyāyo dhārmikas  
 cāḍhyo.  
 satyāñṛtā ca paruṣā priyavādinī ca I.  
 432. Simpl. I. 425.  
 satyāryadharma-vihikān, see sannyāyo dhār-  
 mikaś cāḍhyo.  
 sadaśād yojanaśatāt, see sapādād yoja°.  
 sadācāreṣu bhṛtyeṣu II. 19. Simpl.  
 II. 23.  
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 sadā bhṛtyāparādhena I. 348.  
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 sadaīvāpadgato rājā I. 89. Simpl. I.  
 117.  
 sadbhīḥ sambodhyamāno 'pi Simpl. IV.  
 55.  
 sadhana iti ko madas te II. 124.  
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 samaptāyasi samsthitasya payaso Simpl.  
 I. 250.  
 samtāpayanti kim, see durmantriṇam  
 kam.  
 santo 'pi hi na rājante II. 73. Simpl.  
 II. 87.  
 santo 'py arthā vinaśyanti III. 179.  
 samtoṣāmyatāptānām II. 161. Simpl.  
 II. 152.  
 samṛdigdhe paraloke I. 139. Simpl. I.  
 180.  
 samṛdigdho vijayo I. 314; III. 10.  
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 ṭsa pañjarakam ādāya III. 124.  
 sapādād yojanaśatād II. 14. Simpl.  
 II. 18.  
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 sapta svarās trayo grāmā V. 40. Simpl.  
 V. 54.  
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 194.  
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 sampattayaḥ parāyattāḥ I. 262. Simpl.  
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- sampatsu mahatām cittam* II. 151.  
*sampadi yasya na harṣo*, see *yasya na vipadi viṣādāḥ*.  
*sampātām ca vipātām ca* II. 44. Simpl. II. 54.  
*sampātāvān yathā vṛṣṇur* III. 50. Simpl. III. 58.  
*sampūrṇenāpi kartavyam* II. 22. Simpl. II. 26.  
*samprāpto yo'tithih sāyaṇ*, see *apraṇāyyo 'tithih*.  
*sambhāvyam gosu sampannam* IV. 64. Simpl. IV. 115.  
*sammatō 'ham vibhor nityam* I. 41. Simpl. I. 56.  
*saraḥpadmām tyaktvā vikasitam* I. 296.  
*saralair api cākṣudraiḥ* Simpl. HI, III. 64.  
*asarasi bahuśas tārāchāyām* I. 276.  
*sarusi natistutivacanām* I. 54. Simpl. I. 70.  
*sarusi nr̥pe*, see *sarusi nati°*.  
*sarpāṇām ca*, see *sarpāṇām dñrja°*.  
*sarpāṇām durjanānām ca* I. 327. Simpl. I. 158; V. 46.  
*sarpān vyāghrān gajān siṁhān* Simpl. I. 40.  
*sarvadevamayasyāsyā* I. 93. Simpl. I. 121.  
*sarvaderamayo rājā* I. 92. Simpl. I. 120.  
*svānāśe samutpanne* IV. 24. Simpl. IV. 27; V. 42.  
*\*sarvam etad vijānāmi* III. 216.  
*svavasvanāśe samjātē* IV. 19. Simpl. IV. 21.  
*svavasvaharaṇe śaktam* IV. 23. Simpl. IV. 25.  
*svavāśucinidhānasya* I. 175.  
*svavāḥ samptattayas tasya* II. 97.  
*svaṁśām eva martyānām* Simpl. II. 11.  
*svropadhisamṛddhasya*, see *dakṣiṇādi-samṛddhasya*.  
*savyadakṣiṇayor yatra* I. 65. Simpl. I. 76.  
*sa suhṛd vyasane yaḥ syāt sa pitā* I. 341.  
*sa suhṛd vyasane yaḥ syāt sa putro* Simpl. I. 337.  
*sa suhṛd vyasane yaḥ syād anyajātyudbhavo* I. 340.  
*sa snigdho vyasanān nivārayati* I. 251.  
*sahate suhṛd iva bhūtvā prājñāś* Simpl. HI, III. 159.  
*†saḥasraṇ bibharti kaścic* III. 146.  
*sākārō niḥsprhō vāgīmī* Simpl. III. 88.  
*sā jīhvā yā jīnaṇ stauti* V. 10. Simpl. V. 13.  
*\*tsādhu mātula gitena* V. 37, 45.  
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*sādhusv̥ api ca papeṣu* Simpl. IV. 61.  
*sāmarādāḥ sakopasya*, see *śamopāyāḥ sa°*.  
*sāmasādhyeṣu kāryeṣu* Simpl. III. 131.  
*sāmasiddhāni kāryāṇi* Simpl. III. 130.  
*sāmādīdānabhedāś te*, see *ye sāmadānabhedāś*.  
*sāmādir dñjaparyanto* I. 359. Simpl. I. 377; III. 129.  
*sāmādisajjītaih*, see *sāmādyaih*.  
*sāmādyaih sajjītaih pāśaih* I. 119. Simpl. I. 157.  
*sāmānyajanmā jātas tu*, see *mātrtulyaguno jātas*.  
*sāmnāīva yatra siddhiḥ syāt* I. 361. Simpl. I. 378.  
*sāmnāīvādau prayoktavyam* I. 358. Simpl. I. 379.  
*sārameyakharāśvasya* V. 44. Simpl. V. 58.  
*sārameyasya cāśvasya*, see *sārameyakha°*.  
*†sārdhaṇ manorathaśatais* IV. 8. Simpl. IV. 8.  
*sā sā sampadyate buddhiḥ* Simpl. III. 162.  
*sā sevā yā prabhuhitā* Simpl. I. 46.  
*sāhlādaṇ vacanām prayacchasi* Simpl. IV. 6.

- simhaik pañjarayantranāpari*° I. 295.  
*simho vyākaraṇasya kartur* II. 28.  
 Simpl. II. 33.
- siddhim vāñchayatā janena*, see *si*° *prār-thayatā ja*°.
- siddhiṇ vā yadi vāsiddhiṇ* Simpl. II. 183.
- siddhiṇ prārthayatā janena* III. 205.  
 Simpl. III. 174.
- śimā vrddhiṇ samāyāti* Simpl. I. 92.
- śimā samkocam āyāti* Simpl. I. 93.
- sukulam kuśalam sujanam* Simpl. V. 8.
- sukṛtyaṇ viṣnuguptasya* Simpl. II. 41.
- sukhasya sāraḥ paribhujyate tair* II. 163.
- \**suguptaṇ rakṣyamāṇo 'pi* IV. 43.  
 Simpl. IV. 45, 46.
- suguptasya hi dambhasya*, see *supra-yuktasya dambhasya*.
- svajano 'tha suhṛn nṛpo*, see *svajano 'tha suhṛd gurur*.
- supūrā vai kunadikā* I. 14. Simpl. I. 25; II. 138.
- suptaṇ vahnau śirah kṛtvā* I. 252.
- \**suprayuktasya dambhasya* I. 197, 218.
- subhakṣāṇi vicitrāṇi*, see *subhikṣāṇi vicitrāṇi*.
- subhāśitamayaṇ dravyaṇ* Simpl. HI, II. 147.
- subhāśitarasāsvāda*° II. 172. Simpl. II. 164.
- \*†*subhikṣāṇi vicitrāṇi* IV. 65. Simpl. IV. 116, 117.
- subhītāḥ paradeśebhyo* V. 27.
- sumukhena vadanti*, see *madhu tiṣṭhati vāci yo*°.
- surārisaṇghātānipītaśonitaṇ* I. 217.
- su labhāḥ purusā rājan* I. 220. Simpl. II. 160; III. 6.
- suvarṇapuṣpāṇ pṛthivīṇ* I. 30. Simpl. I. 45.
- suvarṇaracitaṇ śuddhaṇ* Simpl. HI, V. 42.
- susaṁcitair jīvanavat surakṣitair* Simpl. II. 115.
- susūkṣmenāpi randhrena* II. 34. Simpl. II. 38.
- suhṛdāḥ sneham āpannā* II. 11. Simpl. II. 15.
- suhrdāṇ hitakāmānām*, see *mitrānām hita*°.
- suhrdām upakārakāraṇād* I. 9. Simpl. I. 22.
- suhrdi nirantaracitte* I. 75; II. 181. Simpl. I. 341.
- suhrdbhir ḍptair asakrd vicāritam* I. 440; III. 103.
- †*sūcīmukhi durācāre* IV. 58. Simpl. I. 392; IV. 100.
- \**sūryaṇ bhartāram utsṛjya* III. 180. Simpl. IV. 56, 75.
- srṣṭā mūtrapurīṣārtham* Simpl. III. 100.
- sevakaḥ svāminaṇ dveṣti* I. 34. Simpl. I. 50.
- sevayā dhanam icchadbhiḥ* Simpl. I. 264.
- sevā śavṛttir ākhyātā* I. 266. Simpl. I. 268.
- †*so 'pi divyatanur bhūtvā* III. 163.
- somas tāsām dadau śaucan* III. 182.
- †*so 'ham pāpamatiś caiva* III. 153.
- sauhṛdasya na vāñchanti* Simpl. V. 21.
- \**skandhenāpi vahec chatruṇ* III. 213.
- stabdhasya naśyati yaśo* III. 212. Simpl. HI, III. 161.
- stimitonnatasāmcārā* Simpl. I. 29.
- stokenōnnatim āyāti* I. 113. Simpl. I. 150.
- striyaṇ ca yaḥ prārthayate* Simpl. I. 141.
- striyah pūrvam surair bhuktāḥ* III. 181.
- striyo 'ksā mr̥gayaṇ pānam* I. 158.
- strīṇām śatroḥ kumitrasya* III. 54. Simpl. III. 64.
- strīmudrāṇ makaradvajasya* IV. 30. Simpl. IV. 34.

- strīviralingibaleṣu* IV. 35. Simpl. IV. 39.
- sthānatrayam yatīnām ca* V. 41. Simpl. V. 55.
- sthānam̄ trikūṭam̄ parikhā samudro* Simpl. III. 161.
- sthānam̄ nāsti kṣaṇam̄ nāsti*, see *raho nāsti kṣaṇo nāsti*.
- sthānabhrasṭā na śobhante* II. 118.
- sthānasthitā hi puruṣāḥ*, see *sthāna-bhrasṭā na śo°*.
- sthānesv eva niyojyāni* I. 60. Simpl. I. 72.
- sthitānām̄ svāmināḥ kārye* I. 306. Simpl. I. 298.
- sthito 'py antyāś avasthāsu* I. 423.
- sthirahṛdayanikitarāgāḥ* I. 166.
- sthairyam̄ sarveṣu kṛtyeṣu* III. 92. Simpl. III. 101.
- snigdhaɪr eva hy upa°*, see *bhāvasnigdhaɪr upakṛtam̄ api*.
- sprāṇu api gajo hanti* II. 170; p. 185, 21. Simpl. III. 83.
- smārtam̄ vacaḥ kracana Praśasti* 5.
- smṛtivedādiśāstreṣu* vol. xii, p. 48.
- svakarmasamṛtānavicēṣṭitāni* II. 193.
- svagṛhodyānagate 'pi*, see *līlodyānagate 'pi hi*.
- svacittakalpito garvāḥ* IV. 57. Cp. *utkṣipya titiibhāḥ pādāu*.
- svacchāni saubhāgyanirantarāṇi* II. 196.
- svajano 'tha suhṛld gurnr* I. 249.
- svadeśāl yojana°*, see *sapādāl yo°*.
- svaphalanicayo namrām̄ sākhām̄* I. 292.
- srabhāvakopam atyugram̄*, see *svabhāva-raudram̄*.
- †svabhāvarandram atyugram̄* III. 69. Simpl. III. 79.
- svabhāvo nōpadeśena* Simpl. I. 257.
- svalpam apy apakurvanti* Simpl. HI I. 65.
- svalpasuāyurasāvaśesamalinam̄* I. 12.
- svalpe 'pi guṇāḥ sphīti°* I. 241.
- svavittaharaṇam̄ drṣṭvā* II. 92. Simpl. II. 103.
- svaśaktyā kurvataḥ karma* II. 140. Simpl. II. 133.
- svasthānam̄ suṇḍṛḥkam̄ kṛtvā* III. 33. Simpl. III. 40.
- svāgatenāgnayaḥ prītā* I. 132. Simpl. I. 172.
- svābhīprāyaparokṣasya* I. 268.
- svāmini guṇāntarajñe* I. 210. Simpl. I. 101.
- svāmī tuṣṭo 'pi bhṛtyānām̄* I. 346. Simpl. I. 83, 352.
- svāmī dveṣṭi susevito 'pi* V. 16. Simpl. V. 24.
- svāmyarthē yas tyajet prāṇān* I. 301. Simpl. I. 293.
- svāmyādiṣṭas tu yo bhṛtyāḥ* I. 86. Simpl. I. 112.
- svāmyādeśāt subhṛtyasya* I. 85. Simpl. I. 111.
- svāmyāyattā yataḥ prāṇā* I. 303. Simpl. I. 295.
- \**svārtham utsṛjya yo dambhī* IV. 33. Simpl. IV. 37.
- hataṁ sainyam anāyakam* p. 57, 10.
- †*hataḥ śatruḥ kṛtaḥ mitraṇ* V. 65. Simpl. V. 85.
- hataḥ bhikṣā dhvāṅkṣair vicalati* V. 20.
- hantavyapakṣe nirdiṣṭā* I. 204.
- †*hanyatām iti yenōklaṇi* III. 192.
- harihastagataḥ saṅkhaḥ* I. 283.
- \*†*hartavyaṁ te na paśyāmi* III. 167.
- †*harsāviṣṭas tato vyādhō* vol. xii, p. 50.
- hasantaḥ prahasauty eta* Simpl. I. 184.
- hasann api*, see *sprāṇn api*.
- †*hastapādasamāyukto* IV. 56. Simpl. IV. 98; I. 391.
- hastapādasamopeto*, see *hastapādasamā-yukto*.

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|--|--|
| <i>himṣakāṇy api bhūtāni</i> III. 95. Simpl.<br>III. 105.    | <i>hīnah śatruṇ nihantavyo</i> III. 116.<br><i>hīnāṅgi vādhikāṅgi vā</i> V. 71. Simpl.<br>V. 95. |
| <i>hitakṛḍbhīr akāryam ihamānāḥ</i> I. 250.                  | <i>hutāśajvālābhe sthitavati</i> I. 289.   |
| <i>hitam eva hi vaktavyam</i> I. 436.                        | <i>hetupramāṇayuktam</i> II. 103.  |
| <i>hitavaktā mitavaktā</i> III. 74.                          | <i>helākṛṣṭasphuratkhaḍga</i> ° Simpl. III.<br>151.  |
| <i>hitaiḥ sādhusamācāraiḥ</i> I. 342. Simpl.<br>I. 339.      | <i>homārthaɪr vividhapradānarīlhīnā</i><br>Simpl. I. 310.  |
| <i>hiranyam dhānyaratnāni</i> I. 182. Simpl.<br>I. 224, 349. |  |

## ADDITIONS AND CORRECTIONS

VOL. XI.

Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 15, 87, 7, 288, 15.

Insert asterisks before रजन्यां 50, 12, विद्यान् 69, 3, °न्तर्वशिक० 180, 2, धनकाम॑ 181, 2 (see *variants*), कुञ्जक० 289, 3.

4, 14 read °\*प्रकैर्; see *variants*.

6, 33 „ भवति for भविष.

16, 20 „ प्रसादसमुखो.

51, 6 „ with MSS. यास्यामि । इति मुल्कलापयित्वा.

83, 22 „ स दूरम्; see *variants*.

87, 14 „ with bh and with the Ψ-class °समेते; cp. text. simpl. Kielhorn 68, 20, and Hamb. MSS. (सपरिजनौ निःक्रान्तौ).

90, 13 „ श्वेष्माशु.

91, 5 add hyphen at the end of the line.

112, 22 add in margin: *upa*.

132, 16 read \*प्रत्यायितो.

163, 15 „ अनिच्छतो.

175, 17 „ तत्प्रभविण.

211, 22 „ सत्को? See vol. xii, p. 32.

225, 30 „ श्रीमत्य.

227, 30 „ दग्धां.

229, 9 „ प्रोच्छुसिषि.

246, 1 and 3 read सत्कं with A.

257, 7 read °मोक्षकर्माणि? See *variants*.

265, 22 „ with Prof. Hultzschi भर्मन् स्थ० and परिभ्रमचक्र॑; see *variants*.

270, 4 „ °सहस्रद्वृष्टी.

283, 23 „ विगातिविगं; see vol. xii, p. 35.

In the *glossary* add: ऊर्णाप्रस्तर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultzschi informs me that this is the same as Hindī and Marāṭhi कोतवाल.—मुल्कलापय्, 51, 6 'to take one's leave'. Cp. Hertel, Indogermanische

Forschungen, xxix (1911), p. 215 ff.—रविकर, 290, 11=रविवार ‘Sunday’.—P. 293, first column, read तृ.—S. v. †बूट read in the parenthesis बोडिय.—For \*चतुर्जीतक, p. 293, first column, Muniraj Shri Dharmavijaya Sūri refers to the 7th and 8th part of *Shaligram Nighantu Bhūshana*, संख्यावर्गे, Vyankateshwar Press, p. 1079; for भास, p. 294, 2nd column, to Hemacandra’s Abhidhāna-cintāmaṇi, भूमिकाण्डे, तिर्यक्षाण्डे, stanza 404 with commentary; for स्थगिका, to Siddhicandra’s commentary on Kādambarī, p. 127 (Nirnaya Sāgara Press). स्थगी or स्थगिका means ‘a basket in which areca-nuts are kept’.

## VOL. XII.

Page 15, *sub* 25<sup>2</sup>, add :

To the good services of Dr. F. W. Thomas I owe copies of the *Raghunāth* temple MS. (Rgh), and of the *Ulwar* MS. (U). I received them when I had already given up all hope for them.<sup>1</sup> Both of them belong to the mixed MSS., based on Pūrnabhadra’s text.

Rgh (Stein’s Catalogue 81; see Aufrecht, C.C. II, p. 69) is a mere fragment, which goes from the beginning of the text down to p. 42, 5 पुत्रकल्पनाशामी. Though on the whole this MS. agrees with Pūrnabhadra, the beginning of its Kathāmukha with the three opening stanzas of the Hamburg MS. H has been supplied from the textus simplicior. This text is extremely faulty, shares almost all the blunders of bhΨ, but has been corrected in some places (e. g. 6, 31 किमुपमीयते गविंद्रः, metrically wrong; 6, 33 कि क्रियतामपि, a miscorrection of the blunder of our leading MSS.; 9, 3 द्विषि द्वेषपरो with the Hamburg MSS.). In most cases it shares the readings of the Ψ-class, but it cannot possibly have been copied from Ψ, or from any one of the MSS. derived from Ψ. In 33, 21 Rgh has the same gap as our other MSS.; but this gap goes only to the words स्वामी पिंगलक (*sic*), which are missing in the MSS. of the bh- and Ψ-classes. A comparison has shown me that in spite of this circumstance this MS. is useless for the constitution of the text.

U (Aufrecht, C.C. II, p. 208). Though a copy of this MS. was sold to me for 100 Rupees, it is as worthless as the MS. just mentioned. Its text is based on a Ψ-MS., but interpolated in the third tantra from the textus simplicior, and omitting with it our stanza iii, 109 and the following tale. Several stanzas are inserted, and others

<sup>1</sup> See my critical edition of the *Tantrākhyāyika*, p. vi.

omitted, in different parts of the text. In the fourth tantra there is some confusion, owing to the carelessness of the copyist, who copied the leaves of his original without beforehand arranging them in due order. Besides minor gaps there is a considerable one, extending from our p. 266, 15 to 282, 7. Some of the blunders occurring in bh $\Psi$  have been corrected, but only from conjecture, not from any MS. In 33, 12 e.g. U reads तेषां चयाणामपि वृत्तांतं; in 33, 21 the gap preserved in the MSS. of the bh- and of the  $\Psi$ -classes has been filled in as follows: अपरं चास्तत्खामी पिंगलकी (sic) महति व्यसने वर्तते करकटेनोक्तं (sic) किं व्यसनं दमनक आह, &c.

p. 20. Sub 25<sup>6</sup> add: MS. Decc. Coll. IV, 359. Colophon: . . . samvat 1660 varṣe śake 1525 madhye sitādau pamcamyām dvitīyavāsare | śrimattapāgacche kamalakalaśāśākhāyām ācāryaśrīnarmadācāryena likhitam idam pustakam | gaṇibhojasāgaravācanārthaṁh (!) || . . . gramthāgram 1380. A mere abstract from Pūrnabhadra's text. Most of the stanzas and most portions of the frame-stories are omitted.

p. 35, l. 4 Dharmavijaya Sūri explains ग्रासं as a gerund in 'अम्. Delete my sentence referring to ग्रास.

p. 42, § 3, add: A vernacular gloss by the glossator of bh was wrongly taken for a correction by the copyist of the intermediate MS. to which N goes back; hence a meaningless correction of this gloss appears in the text of N, p. 271, 9. See variants.—To the bh-class belongs also the MS. Decc. Coll. XVII, 75, containing *Kathāmukha* and *tantra 1* only. Leaves 34, 62, 63 missing. Quite modern, very faulty; the original readings of Pūrnabhadra corrected in many places. Worthless.

p. 63, l. 1 read: *pañcāśityadhikam*.

p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hargovindās and Bechardās in their edition of Shāntinātha Mahākāvya, Yashovijaya Jaina Granthamālā 20, p. 3 ff. From p. 11 of their preface it follows that our remark on 24, 3 प्रथमे, p. 30, must be deleted.

p. 88, variants on p. 11, l. 5, insert 7 after *nimda* ||.

p. 117, note on p. 90, l. 20. Read: 'except Hamb. MS. H *krtam* (I *naram*).'

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